

THE  
FREE BAPTIST WOMAN'S  
MISSIONARY SOCIETY



*Faith and Works Win*

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1922



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The Free Baptist Woman's  
Missionary Society, 1873-

L. Killisnoe  
November, 1979







Mrs. Lucy Phillips Durgin  
President, 1910-

THE FREE BAPTIST WOMAN'S  
MISSIONARY SOCIETY  

1873-1921

MOTTO: *Faith and Works Win*

WATCHWORD: *Enlisted for Life*

COLORS: *Sapphire Blue and Gold*

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY



OUR COLORS

*“Fidelity, solidity” —  
The heart of new and old;  
But the later band expresses  
Its faith in blue and gold.  
O little knot of ribbon  
Be ever in our sight,  
A symbol of the holy,  
A spur to do the right —*

*Until the old-time saying  
Of “What is mine is mine”  
Gives way in every nation  
To “What is mine is thine.  
For all thy soul's uplifting,  
For all thy daily need” —  
The children of one Father,  
Whatever name or creed.*

*So, steadfastly advancing  
From better unto best,  
By days and years of doing,  
We reach a joyful rest. . . .  
O, little knot of ribbon  
Be ever in our sight,  
A symbol of the holy.  
A spur to do the right.*

NELLIE WADE WHITCOMB



## FOREWORD

I N the world of literature history has its place. While in the making the background is too near to allow of an appreciative perspective. Yet it too often occurs that when desire reaches to the past none remain to tell of that unwritten period. Thinking thus that with the passage of time there may arise persons who will question the significance of the letters F. B. W. M. S.; who its leaders were, for what it stood, and what it accomplished—for such the information in the following pages is gathered and here presented.

To those who have made this history, and have lived through its achievement and are now passing off the stage of life the task has been inestimably dear and precious. May those who read it find in it the link between an honorable past and a still more glorious future.

LENA FENNER DENNET  
FRANCES STEWART MOSHER  
CLARA A. RICKER

*Committee*

## NOTE

**W**E acknowledge indebtedness to all writers of Free Baptist history, be it in book, magazine or leaflet form; to our missionaries at home in America, and to Mrs. M. A. W. Bachelder who has ably assisted in research and consultation.

We refer our readers for more detailed information to, Free Baptist History by I. D. Stewart; Life and Influence of Benjamin Randall by F. L. Wiley; Free Baptist Encyclopedia; Life of David Marks by Mrs. Marilla Marks; Missionary Reminiscences by Mrs. M. M. H. Hills; History of the Free Baptist Woman's Missionary Society by Mrs. M. A. Davis; Life of Otis R. Bacheler by T. H. Stacy; Life of James L. Phillips by Mrs. M. R. Phillips; Life of Lavina Crawford by Mrs. S. M. Bacheler; India and Daily Life in Bengal by Z. F. Griffin; Chundra Lela by Z. F. Griffin; to the Morning Star on file at Bates College and at the Baptist Historical Library; and to the files of the Missionary Helper, bound copies of which are in our College libraries, at Baptist headquarters, and in a number of private libraries. Pictures of our earlier workers and missionaries will be found in Mrs. Davis's History.

COMMITTEE

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## CHAPTER I

### FREE BAPTIST WOMEN'S WORK 1780-1873

And this is your commission,  
O women, saved by grace,  
To tell of Christ arisen  
To all the human race.

VIENNA G. RAMSEY

THE men and women who founded the Freewill Baptist Denomination were endowed with great foresight. In Stewart's History we find that the first church established at New Castle, N. H., was reported by letter for the first time over the signature of Abigail Amazeen, and that at Lewiston, Me., by Hannah Thorn who several times walked thirty-five miles to attend Quarterly Meetings. Mary Savage in 1791 is the first recorded public speaker. Six years later a contribution was taken at the New Durham Yearly Meeting, and a horse, saddle and bridle purchased for the use of Sally Parsons to travel, exhort and pray.

In the life of Charles Bowles, colored minister, we read that he and Clarissa Danforth preached at the Yearly Meeting at Tunbridge, Vt., in 1818, for "neither color nor sex was regarded with prejudice, for the lost condition of the wicked and the fullness of the atonement engaged their whole attention." The History states that "Miss Danforth was the popular preacher of the fourth decade of denominational history." Martha N. Spaulding and Susan Humes were other preachers in Rhode Island. In New York was Anna Stone Anderson who was licensed to preach in 1839, and in Iowa there was Ruby Knapp Bixby.

But all this time there were doubts whether it was right for women to speak or pray in public. The middle of the 19th century found the church, and society generally, of the opinion that women should keep silent and learn of their husbands, and the religious spirit of women necessarily found other expression.

Amos Sutton and his American wife in India learned the address of Freewill Baptist publications through a stray copy of the "Morning Star," and a correspondence resulted in the formation of the Freewill Baptist Foreign Mission Society in 1833, and Rev. Jeremiah Phillips and wife and Rev. Eli Noyes and wife were its first missionaries. In 1841 Noyes returned to America to tell the churches of the needs in India. Mrs. Davis in her valuable "History of the Free Baptist Woman's Missionary Society" tells us that Mrs. Ann Winsor invited ladies to her home in Providence, R. I., and formed the first local Freewill Baptist Woman's Missionary Society.

At the New Hampshire Yearly Meeting in Lisbon in June, 1847, while the brethren discussed business, the uninvited sisters discussed ways to raise money and awaken interest, and organized the "New Hampshire Yearly Meeting Benevolent Association." The next October 13 they met, according to adjournment, at Sutton, Vt., extending their field throughout the denomination under the name of the "Freewill Baptist Female Missionary Society." Mrs. E. Place was first President and Mrs. Nancy Cheney first Recording Secretary. Mrs. M. M. Hutchins was Treasurer and Mrs. V. G. Ramsey was Corresponding Secretary. Systematic preaching on missions, monthly concerts of prayer and missionary intelligence, weekly offerings and statistical tables were established. The office of treasurer was soon dispensed with and all collected funds were sent to the joint treasurer of the F. B. H. and F. M. Societies. Mrs. M. M. H. Hills says, "This was a cause of weakness. The individual or society that raises funds should direct their disbursement or interest and effort will fail."

This missionary society was the first national woman's society in the country, preceding the noted Seneca Falls organization by some five weeks. Mrs. Hutchins was Corresponding Secretary for eighteen years, but there was no financial basis for power. The work of individuals passed with their day leaving only a memory. But the Civil War had developed woman's ability. Susan B. Anthony, Mary A. Livermore, Clara Barton, Antoinette Brown and Lucy Stone, the two latter classmates at Oberlin of Mrs. Marks, were expressing in various ways their convictions.

"Heirs of all ages forward in the files of time"



## CHAPTER II

### THE FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

By the love of our Lord,  
By the wants of the world,  
Let us work till Christ's banner  
O'er all is unfurled.

VIENNA G. RAMSAY

**A**BOUT 1870 the Free Baptist Mission in India suffered from scarcity of funds, and deaths and removals depleted the quota of workers in the field. Only a few women's auxiliaries remained in the churches and yearly meetings were sending money to the joint treasurer. There was a general desire to rise to the need. Very active correspondence followed throughout the year. Mrs. Mosher, of the Morning Star office, devised a plan for the support of a woman medical missionary to work in the zenanas. Other denominations were forming Women's Boards. "Let us do likewise" said Mrs. Hayes of Lewiston, and Mrs. Marks-Hutchins-Hills of New York heartily seconded the proposition. A call was issued in the Morning Star June 4, 1873, inviting all ladies interested in the F. B. Foreign Mission to meet in Sandwich, N. H., in connection with the New Hampshire Yearly Meeting.

A large number assembled. The first meeting was held in a room over a store with a steep stairway up which a score of elderly women and many younger ones climbed. Mrs. I. D. Stewart, an officer of the Freewill Baptist Female Missionary Society, was in the chair. Mrs. Bachelor of India offered prayer. Mrs. M. M. H. Hills of New York told the needs of India. Mrs. Hayes of Maine explained the workings of a Woman's Board. Mrs. C. E. K. Davis, author of many Sunday-school books, spoke for Rhode Island. Delegates from auxiliaries in Maine, New Hampshire and New York favored the formation of a Free Baptist Woman's Board. In an enthusiastic session it was voted to form such a Board and a committee consisting of Mrs. Hills of New York, Mrs. Hayes of Maine and Mrs.

Mosher of New Hampshire, was appointed to draft a constitution and nominate officers.

After two days of constant work the hour to which the session was adjourned had arrived. The most talented men in the denomination had given their assistance. Mrs. Hayes gave way to weariness while Prof. Hayes wrote the constitution at the dictation of Mrs. Hills and consulting friends; and Mrs. Mosher prepared the list of officers. Interest had so increased that a neighboring church was opened for the meeting. Every seat, even to the rear, was taken by expectant women as the committee came in. The constitution was read and adopted, and the officers elected, with many prayers and heartfelt singing of hymns, and June 12, 1873, became a red letter day with Free Baptist women. All the officers elected accepted the positions. There were four conditions of work. It should be a Home and Foreign Mission Society, it should co-operate with the Free Baptist Home and Foreign Mission Societies, it should have an independent treasury, it should incur no debt.

In a few months local auxiliaries and state organizations were established, and the Society was in good working order. At the first anniversary, held with the New Hampshire Yearly Meeting, two men, Rev. A. H. Chase and Rev. A. D. Williams, strolled into the rear of the vestry in the interest of Home Missions, and fervent prayers were offered that the Home work might increase in order to enlarge the Foreign. But the presence of men, in those days of women's silence in the churches, almost created consternation. The Treasurer begged the New Hampshire President not to try to speak off hand, and after a few broken sentences she seized her manuscript and modestly read the rest of her address.

In 1874, Miss Susan R. Libby went to India as our first Foreign missionary. In 1875, an appropriation was made for the salary of Miss Lura Brackett as Lady Principal of Storer College at Harper's Ferry, W. Va., In 1876, Miss Emily Hallam was appointed a Zenana teacher in Balasore, serving one year; and in 1877 Miss Mary Bachelier, who in 1867, as a child, had been the means of opening the first Mussulman Zenana in Bengal, now a girl of seventeen, was appointed Zenana teacher for Midnapore. On Jan. 26, 1883, a charter was granted the Society by the State of Maine.

On the same day of the organization of the national F. B. W. M. S., Free Baptist women in the West organized in Wisconsin a society which,



Mrs. Mary R. Wade and daughters,  
Mrs. Bachelder and Mrs. Whitcomb

because of the inconvenience of frequent meetings between East and West, became, with other state societies, the Western Branch of the National Society.

The Free Baptist Woman's Missionary Society of New Brunswick was organized by Mrs. Mary R. Phillips in 1875. Though not auxiliary to the National Society they contributed regularly to its treasury in support of the children's missionary and the Widows' Home. The stories of the "Helper" and the work at Storer College are told in other chapters.

From the first days of the National Society earnest effort was made to interest the children. Mission bands were formed, a couple of columns of the "Myrtle," the Free Baptist Sunday-school paper, were devoted to the "Try Class," members of which sent letters to the "Myrtle," and contributions to India and Storer College. Frances Stewart Mosher was Children's Secretary. Ida Phillips and Emilie Barnes were the Children's Missionaries. In 1898 was organized the "Cradle Roll," with Mrs. E. H. Roberts first Superintendent. The first "Thank Offering" service was held in June, 1891. A bureau of Missionary Intelligence supplied costumes, curios, missionary leaflets, study books and programs. Miss Kate J. Anthony was its first Superintendent.

At the organization in Washington, D. C., of the National Council of Women of the United States, Frances Willard presented Mrs. Hills as an earnest worker for the elevation of women in America and abroad. The F. B. W. M. S. joined this Council in 1888, being the fourth in order of membership. Their delegates were accorded prominent positions in executive sessions and on the platform. Mrs. E. S. Burlingame-Cheney and Mrs. F. S. Mosher each served a three-years' term as Recording Secretary of the Council. The benefits resulting from the interchange of aspirations, means and methods through fifteen years cannot be underestimated.

In addition to the support of missionaries and the purchase or erection of five buildings in India, the payment of salaries of teachers, and appropriations for buildings at Storer College, and the support of Field Agents East and West, appropriations have been made to the work of Rev. Antoinette Estabrook at Barbados, W. I.

The first part of the motto of the Society, "Faith," has been as prominent as the second part, "Works." In every perplexity or difference, in every new undertaking, prayer was the first thought, and arguments

and business were dropped in the effort to find the divine way. At one time such a session sought a new missionary. The astonishment of Miss Butts, Lady Principal at New Hampshire, was great when a committee of the Missionary Society told her they felt she was called to India, and asked her to consider the subject. After weeks she too heard the call, and her devoted missionary life in Bengal-Orissa was the answer.



Mrs. Nelsine I. José  
Recording Secretary 1913-

In the desire of the Missionary Society to meet the need next at hand, in the most prompt and efficient way possible, it was inevitable that sometimes its efforts would not be strictly parallel with the conservative ways of societies whose business was carried on solely by men. But to the honor and Christian fidelity of the men and women in our denomination it may be said that diverging opinions have always been met by kind-



ness and charity, and mutual concessions have always avoided unpleasant controversies. The one purpose of all has been to serve the Master in His way.

Reviewing the history of the F. B. W. M. S., one is impressed with the devotion and self-sacrifice of its members. Officers serve from love of the cause, and all work together under divine guidance in the interests of humanity. Yet there are a few women whose names cannot be repeated too often. Missions abroad and at home can never forget Mrs. Marilla Marks Hutchins Hills. As Mrs. Marks, she left her impress at Oberlin, and traveled East and West with her husband, David Marks, the noted evangelist. Later as the wife of Rev. Elias Hutchins, Secretary of the F. B. F. M. S., hers was an open home for missionaries and an inspiration for all denominational work. She was a leader in forming the Free Baptist Female Missionary Society, and its corresponding secretary eighteen years. When she became Mrs. Hills she aided in organizing the Free Baptist Women's Missionary Society and continued to the end of her life an active member of the Board. For years she wrote mission articles for the *Morning Star*, the *Missionary Helper*, and other publications, and was the author of a *Life of David Marks*; and of "Missionary Reminiscences."

One also notices in this story of mission work how the idea of service often passes in a family from one generation to another. In India for almost a century we have the devotion of the Phillips family, father, mother, six children, and several grandchildren. The Bachelor family is also represented by parents and children. At Storer, we have the Brackett family, father, mother, two sisters, one, Mrs. Lightner, giving a service of over fifty years, two of Mr. Brackett's daughters and one son-in-law teachers, while a son and another son-in-law are on the Board of Trustees. Mrs. Wade of Maine was ably seconded by her daughters, Mrs. Bachelder, active both East and West, and Mrs. Whitcomb, editor of the *Missionary Helper*, and her two nieces, the Misses Folsom. The DeMerittes include Miss Laura A. with her sister-in-law and her niece, both at periods members of the Board. Mrs. I. D. Stewart, an officer of the original F. B. F. M. S., was followed by her daughter, Mrs. Frances Stewart Mosher, who in turn was followed by her two daughters, Miss Alfrieda M. Mosher, agent of the *Helper*, and Mrs. Elizabeth Mosher McDonald of Storer. We have Mrs. G. C. Waterman and Miss Jessie L. Waterman; Mrs. Andrews, many years agent of the *Helper*, and her daughter Lydia in the

same office; Mrs. Porter, active on the Board of Managers and at Ocean Park, whose daughter, Miss Edyth R. Porter, was for some years treasurer; Mrs. Fenner and her daughter, Mrs. Lena Fenner Dennett; Mrs. J. A.



Mrs. Maud West Kenyon  
Vice-President 1917-

Lowell, corresponding secretary, and her niece, Mrs. S. C. G. Avery in the same office; Miss Kate Anthony, a worthy partner in the generous benefactions of her father and brother; Mrs. Clara E. Dexter and her sister, Mrs. Ella E. Stanton of Rhode Island; Mrs. Clara Doe and her missionary daughters.

We are also impressed with the number of ministers' wives whose names appear in our history:

Mrs. Vienna G. Ramsay, who sang in her poems of needy America and India; Mrs. Sinclair, President of the early missionary society, who with her husband gave generously to Storer and India; Mrs. E. S. Burlingame-Cheney, the first president of the re-organized society; Mrs. A. C. Hayes, first corresponding secretary; Mrs. Mary A. Davis, many years a president; Mrs. C. E. K. Davis, author of many Sunday-school books; Mrs. Martha Libby Smith, first recording secretary; Mrs. Anne Dudley Bates, known in the Shenandoah Valley as home mission teacher and preacher and builder of churches; Mrs. Brewster, first editor of the *Helper*; Mrs. Emily Jenness, teacher in New Hampton, Green Mountain Seminary, and Storer; Mrs. Caroline Bradbury, generous worker for India; Mrs. Clara A. Ricker of the Thank Offering Department; Mrs. Osgood, a New Hampshire president; Mrs. Linda V. Jordan, a Maine president; Mrs. Hartley of the Cradle Roll; Mrs. Lizzie Moody Evans, traveling agent, preacher, and present pastor of the church at Hillsdale, Michigan.

Among the many others who freely gave time and thought to plan and execute are Mrs. Lucy Phillips Durgin of the Phillips family, the present president of the F. B. W. M. S., and ably promoting the sustaining work necessary to keep the missionaries in the field; Miss Harriet A. Deering with a keen care of finances; Mrs. A. M. Metcalf, long recording secretary and a generous helper at Storer; Mrs. O. W. Fullam of Maine, a member of the Board; Mrs. A. B. Webber, tireless New England secretary and *Helper* agent; Miss May Malvern, now of Tremont Temple; Mrs. Coralie Franklin Cook, graduate and teacher at Storer, then at Howard University, public lecturer and member of the Washington, D. C. school board; Mrs. Lewis B. Stillman, Mrs. Henry Chase, Mrs. Cousins, Mrs. J. L. Tourtellot, and others and others,—their names are legion; only in the book of life which the angels keep, can they be written. Almost every church had its missionary leaders, locally loved and honored in widening circles of missionary work.

Of our Western work and workers it may be said, "The pioneer work of the F. B. W. M. S. in the West was one of far distances, of many obstacles, and limited resources. Women of earnest heroic spirit, and hearts burning with love for the Master and the whitened field, moved to the frontier and formed the nucleus of activity and power the full realiza-



tion of which eternity alone may reveal. Among these were Mrs. A. A. McKenney, for many years Western Secretary, Mrs. Ruth Keith, Mrs. Thera B. True, Mrs. Jackson, Miss Anna B. Stockwell, Mrs. L. M. P. Durgin, Mrs. N. L. Abbey, Mrs. Hattie Gordon, Mrs. Frances S. Mosher and Mrs. M. A. W. Bachelder, who as officers and directors of varied committees, builded well the firm foundation for later achievement. While as foreign missionaries home on furlough, the Misses Ida O. and Hattie P. Phillips, Emilie E. Barnes and Dr. Mary W. Bachelor were very successful in imparting missionary knowledge and awakening zeal.

Later local women were appointed and traveled thousands of miles in strengthening and inspiring weak churches and organizing Auxiliaries and study classes. Of those thus sent out Rev. Phebe Elizabeth Moody (Evans) gave longest service; having first been employed in her home state of Michigan during vacation seasons, while a student in Hillsdale College Divinity School, from which she graduated in 1895. In 1896, the Society secured her services and for a number of years she gave her time, talent and strength, unreservedly to field work; traveling some sixty thousand miles in all sorts of conveyances, and all kinds of weather; speaking night after night for months at a time. Campaign work was done by her in fifteen different states outside of Michigan. Over fifteen hundred formal addresses were given on these itineracies besides countless informal talks and heart to heart conferences in the homes and by the way. She often assisted pastors in special evangelistic meetings. Many a tired, disheartened, lonely worker gained new courage and inspiration to go patiently on because the burden had been shared and problems talked over and prayed about, and the ray of sunshine had come in, "and the worry had gone out." Mrs. Carrie Consaulus of Michigan spent one season with Miss Moody in the work. Later Mrs. Carrie Miles and Mrs. Inah Gates Stout did similar work in Michigan, Minnesota, Iowa, and Texas. Others doing pioneer work in pulpit and W. M. S. were Rev. Lucy Dodge, Rev. Willimetta Marks, Rev. Delia Wolfe and Rev. Ellen Cross Copp.

But the record of Free Baptist work in the West would be incomplete did we not also give honor to the mothers who gave themselves and their loved ones to the cause. "Mother" Sarah Murphy, president of the Nebraska Y. M. W. M. S., gave Dr. H. R. Murphy to the Bengal-Orissa field, Rev. Ada Kennan, president of the Branch and Calhoun Q. M. W.

M. S., gave Dr. A. L. Kennan, and Mrs. Whitney of Jackson, Michigan, gave her daughter Minnie. Mrs. Nancy Myers, president of the Van-Buren Q. M. W. M. S., gave Harry S. Myers to the home executive office. Dr. and Mrs. Dunn gave Abbie Dunn Slayton, Helen Dunn Gates, and Nettie Dunn Clark, all they had, to the home and foreign work. "Aunt Julia" Reed gave a beautiful granddaughter, Ruth Daniels; and, with Paul we needs must cry, "What shall I more say, for time (and space) would fail me to tell, of all the loyal western women who have beautifully and successfully wrought in the work and the end is not yet, for the King's daughters are indeed willing in the day of His power."

Thy kingdom come! Oh, will it come  
Until desire and duty wed,  
And hand in hand, and side by side,  
The sin environed pathways tread?

REV. ANNA BARTON

## CHAPTER III

### HOME MISSION, STORER COLLEGE, 1865-1900

“Sound the loud timbrel  
O'er Egypt's dark sea,  
Jehovah has triumphed  
His people are free!”

**A**S in 1873 the call of women of India found a ready answer in the hearts and hands of Free Baptist women, so in 1875 was heeded the call of needy Southern sisters of tinted race. The Free Baptist denomination had been staunchly anti-slavery from the first. During the Civil War and after, men on the Christian Commission and others sent by the Home Mission Society, went South to teach the “contrabands.” After the war the Shenandoah Valley was assigned to Free Baptists for Educational care. The Anti-Slavery Society in a memorable meeting at Northwood, N. H., in 1868, with Prof. J. Fullonton in the chair, on motion of I. D. Stewart, declared its work accomplished, and the society was disbanded. A Commission to Promote Christian Education in the South was established. N. C. Brackett, A. H. Morrell, Annie S. Dudley, and others built schoolhouses and churches, and gathered scholars and congregations. In 1867, work was begun at Harper's Ferry, W. Va. John Storer of Maine gave for endowment \$10,000 to be paid when an equal sum was raised. This condition was speedily met and Mr. Storer's name was given to the college. Congress, by the influence of Garfield in the House, and Fessenden in the Senate, gave a wonderfully beautiful site on Camp Hill. The Freedmen's Bureau under Gen. O. O. Howard gave a dormitory for the boys. Garritt Smith made a gift for a girls' hall, and the foundations were laid just before his death. Miss Annie Dudley traveled among Free Baptist Churches and raised money; the Harper's Ferry Jubilee Singers gave concerts in the North; Lura Brackett, to whose support as lady principal the Woman's Missionary Society had already made an appropriation, awakened an interest among

the children by selling bricks through the Myrtle. Enough money had been raised for the walls, but the rule of "no debt" was rigidly maintained, and another thousand must be raised before the roof could be paid for. A private letter from Mr. Brackett said, "We are almost discouraged. Six girls in a room, and more begging to come. But we will not run in



Mrs. Coralie Franklin Cook  
Storer College 1880

debt, and we seem to be at the end of our resources. What shall we do?"

Six ladies were hastily summoned to the Foreign Mission Room at the Morning Star office, Dover, N. H. Their names should be preserved,— Mrs. Hills, Mrs. Waterman, Miss DeMeritte, Mrs. Martha Smith, Mrs. Chamberlain, Mrs. Mosher. The letter of Mr. Brackett was read. Mrs. Hills said, "Let us pray." As we arose from prayer, Mrs. Hills said, "There is no time to get the consent of the Board, but it will consent. We will assume and raise that thousand dollars. Each of you write letters." and opening the office door she said to the editor of the Morning Star who had just placed the weekly edition

on the press, "Will you stop the press while I write an appeal for a thousand dollars so we can go on with the girls' hall at Storer?" The machinery was stopped an hour. The appeal and letters went prayer-winged, for those women and others of the church met each day to pray. The unanimous approving responses of the Board came. Money came. At Harper's Ferry clear-eyed faith gathered building material. Five weeks later on Memorial Day, May 30, 1878, the Treasurer held in hand \$1264.00 aside from pledges,

enough to complete the building without debt, and the corner stone of Myrtle Hall was laid in the name of the Free Baptist Woman's Missionary Society.

One more incident on the way this Society worked: At the Centennial, Weirs, N. H., Mr. Brackett said in private conversation, "We have the boys and Lincoln Hall; we have the girls and Myrtle Hall, but no schoolroom. What can we do?" The program was full. But a noon meeting of the Woman's Missionary Society was called for twenty minutes. Prayers for the India Mission occupied the first half of the time, and then Mrs. Lura Brackett Lightner and Mrs. Emily Smith Jenness prayed that the way would open for a school building at Harper's Ferry. A subscription paper was started. It soon held in small pledges about two hundred dollars. That night on a late train Mr. Lewis W. Anthony and wife arrived from Providence, R. I. He told us afterwards that he could not sleep that night thinking of the five little children who rested in God's Acre. He woke his wife and proposed to build them a monument. But again he could not sleep. The living needs of the world pressed upon his business mind. He woke his wife again and they decided to put a thousand dollars in memory of each child where it would help living young people. The next morning Mr. Anthony met a minister and asked, "Where would be a good place to invest a benevolent contribution?" The minister answered, "Well, the women are trying to raise money to put up a school building at Harper's Ferry." Half an hour later Mr. Brackett on the way to camp breakfast said, "Let me sit down. I am overcome with joy. Mr. Anthony offers \$5000.00 for the school building if we will raise \$5000.00 more." Mr. Anthony later told us of his night's experience and his belief that in some way he entered into the atmosphere of prayer.

With Lincoln Hall for the boys, Myrtle Hall for the girls and Anthony Hall for library and school purposes, the next need was a church building in which to worship. Curtis Memorial Church was completed in 1892. The DeWolf Industrial Building for the teaching of domestic science was erected from funds furnished by Mrs. Mary P. DeWolf of Illinois. The children of Mr. Lewis W. Anthony erected in memory of their father a three story grey stone building in which are the blacksmith shop, store room, office, carpenter, paint and tin shops. Here also general repair work is done. Sinclair Cottage, named in memory of Rev. and Mrs. J. L. Sinclair, of New Hampshire, furnishes a cheerful home for girls who wish

to board themselves. The "John Brown Fort" was placed on the campus in 1910. The need of a home for the President's family had long been felt and the Woman's Missionary Society raised the funds, and a pleasant, commodious house was erected. An adequate water supply had long been needed. Mrs. Whitcomb, editor of the *Missionary Helper*, was moved to ask a few women to join in prayer that new friends might meet this pressing need. A casual traveler visiting the college saw the need, left a generous donation and a good water system was subsequently installed. The story of Storer College in recent years is told in another chapter.

O'er mountains and desert—mid highway throng,  
Doth the Lord with his love-light lead.  
O hasten, go forth; through thy search be long,  
By His love is supplied thy need.

ERNEST G. WESLEY



## CHAPTER IV

### HOME MISSION; THE NEW CENTURY AT STORER

Consecrated, set apart,  
Oh, endow each parent's heart  
With the wisdom, love and truth,  
That shall guard our tender youth,  
Feeling they belong to Thee —  
Consecrated let them be!

MARY B. WINGATE

STORER COLLEGE has always been one of the best-loved interests of the Free Baptist Woman's Missionary Society. Every Free Baptist knows the steadfastness, devotion and loyalty with which the Free Baptist women supported the founders and early workers of the school through the terrible days of reconstruction and the subsequent period, when the race problem was constantly presenting itself in a new aspect.

During those thirty years the leaders here were building so wisely and well, that Storer's teachers and students were winning the respect of the community and the interest of the state; and as the new century dawned she was ready to broaden and deepen her activities. As always the Free Baptist women listened patiently to each new project and it was to them that the leaders still turned for financial and spiritual aid.

With the turning of the century Mr. McDonald and I came to Storer and in this part of the chapter I shall endeavor to tabulate the work of the last twenty years. In 1901, the college owned twenty-four acres, to-day she owns forty, all in practical use. Twenty years ago Storer used six buildings for school purposes. Now she has fifteen in school use. The Lewis W. Anthony Industrial Building, Jackson Cottage, Robinson Cottage, the President's Home have been vitally needed additions, while John Brown's Fort, now a museum, is the building that to the writer, at least, typifies the soul of our institution,—the struggle to make liberty the heritage of all citizens under the stars and stripes.

In 1901 there was no steam heat. Smoky hot air furnaces dispensed gas and warmth impartially through Anthony Hall, while the dormitories had only tiny soft-coal stoves, easily overturned if a boy stretched his legs with too much energy, and a constant menace from fire. To-day the three main buildings and President's Home are fitted with steam radiators. Twenty years ago there was no school dining hall. The students either boarded themselves, or if they formed the aristocracy, boarded in a private club. The teachers boarded in a dreary room, to which overcoats and wraps were worn in cold weather—a room so small that for years its only use has been for the chemical laboratory supply closet. I well remember the solemn face of the student waiter as it would appear like a Jack-in-the-box in the steep stairway that led to the room announcing "There will be no hereafter"—on days when there was no dessert. Now all students and the majority of the teachers eat in the large basement dining room of the new Lincoln Hall. We have the reputation of setting the best school table in any similar school for miles about, and at the lowest possible price.

Then there was the perennial water question. Twenty years ago three cisterns furnished the school supply. Later came the driven well with its inadequate flow. Now we have pipes below frost line connecting us with the river, a tank (of 50,000 gallons capacity) on our campus so that bathrooms and lavatories are an agency of civilization and comfort. It has also made possible up-to-date laboratory equipment so that we may teach any science by the laboratory method. For drinking water we still use the government-made cisterns, the purity of which renders epidemics a practical impossibility.

In 1901, there were nine teachers and one hundred twenty-six students. To-day there are nineteen teachers and one hundred and ninety-seven students. Between 1901–1905 we sent *three* to college, between 1916–1920 we sent *thirty-seven*. In those days there were no regularly normal trained teachers sent out from our care, but as the State of West Virginia formulated its normal course Storer has fallen into line, and meets the same requirements West Virginia demands of her white teachers. And a Storer normal graduate never goes begging for a school.

Twenty years ago there was no Industrial Building for boys. In 1903, the Lewis W. Anthony Industrial Building was opened for work. While the fortunes of war have made inroads in this department, we hope



soon to return to our pre-war status of two wood-work teachers under whose training the boys were making much of the school furniture, as well as doing much of the repairing and some of the building. A plan to double the capacity of the building was well under way five years ago, and when prices drop to normal we trust the work thus interrupted may be brought to completion.

In accordance with the modern trend for instruction in Agriculture, every Storer boy and girl must now study Gardening both theoretically and practically. The individual garden plots cause much good-natured rivalry.

The Domestic Science Department, one of the most important branches of our work, has expanded and contracted as necessity demanded. In 1901 Miss Baker was in sole charge. On her resignation Miss Virginia Brown became teacher of Cookery and Miss Elizabeth Sims of Sewing. For years the work was efficiently conducted in this manner. Then the marriage of Miss Brown forced another change and

Mrs. Celeste Brackett Newcomer took charge of the Cookery, adding to the course Home Nursing. The Sewing Department has had three on the teaching force when appropriations allowed. All the time our room and equipment has been inadequate and now that towards-normal conditions have returned we anticipate the long talked of Domestic Science Building.

Believing that a neat and dainty personality is an asset in any line of work, Hair Dressing and Manicuring were introduced about six years ago. It hasn't meant straightening of the hair as critics feared, but it has resulted in a means of livelihood for some, and an added care of one's person, for all.



Mrs. Elizabeth Mosher McDonald  
Teacher at Storer 1901-

The growth of the library, the constant use of the books by the students, the deepening interest in the well supplied reading table are evidences of the wise investments of those friends who have made these conditions possible.

It was in 1906 that the development of the Music Department really began. Compulsory public school music, private work with piano, organ and voice, choir, glee-club and chorus work, together with the gift of the



Myrtle Hall, now Mosher Hall, Storer College

pipe organ in 1911 have given us a flourishing and popular Music Department. Rev. J. R. Wood, now Spanish teacher in California, started the vocal department. Miss Charlotte Nason, now at Spellman, put six splendid years into creating precedents and ideals. Under the present popular and efficient teacher, Miss Carlotta M. Slater, we are filling acceptable concert engagements in adjacent states.

To defray the expenses of these new lines of work requires most careful management as you may judge from the treasurer's report. In 1901 the report totaled \$24,781.00, while in 1920 it was \$84,768.50. During the last few years the Alumni Association has become much more actively interested. They have raised \$1000.00 for scholarship foundations, are nearly ready to place an up-to-date iron fence about the campus, have furnished prizes for declamatory contests and have helped on the \$1000.00 drive put over this year to increase teachers' salaries. For the first time in Storer's history the General Education Board last year voted \$2000.00 on our teachers' salaries, provided the school raised another thousand. Students, past and present, enthusiastically responded to the appeal sent out by the President and in a short time we had more than gone over the top.

The 19th Century Storer had no athletics. They were not needed. But, the 20th Century Negro boy and girl need Athletics as much as their white friends. And so, many years ago football and baseball were introduced. In face of the contention that the colored boy should be taught to work, not to play ball, Storer has pursued her policy of athletics for exercise only, with the results that the superintendents of the halls say they have no cases of discipline during the months when the surplus energy is spent in wholesome play. So alarmed have the colored people become at their own

low physical status as revealed by the army census in the World War that the demand for gymnasiums in colored schools is growing insistent. Last Thursday, April, 7, 1921, in our chapel, \$2,736.50 was pledged by students and teachers alone, as a nest egg for a gymnasium fund. As one boy said, "When the people for whom we may work this summer, know that we



Mrs. Celeste Brackett Newcomer  
Teacher at Storer

have given out of our poverty to help ourselves, they surely will come across with their thousands to make this building possible."

But, during this period, so full of promise in many lines, we have lost the great-hearted founder of the school, Dr. Nathan C. Brackett. His last active work was to supervise the building of the new Lincoln Hall, in 1909-10. How he longed to see it finished! Never has the mystery and beauty of life come nearer than that July morning when I listened to the tolling of the chapel bell—that bell that for forty years had daily called him to service—and realized that he must be going with same eagerness and gladness he had always shown here, in his new field of service, Beyond. Since then Mrs. Brackett, his devoted helper since he brought her here a bride, has retired from active service. But her occasional presence among us is a benediction.

One of the Free Baptist Woman's Missionary Society teachers has been actively interested through the whole fifty years' growth of Storer. Mrs. L. B. Lightner, for so many years a teacher, is still lady principal, and since the death of her brother, Mr. Brackett, the treasurer. Her wise steadying influence has been one of the biggest assets of the school. And who has loved Storer more than Mrs. Alice M. Metcalf? For years she has gladly given her services. Her Botany classes are among the most popular in school. Among the long service teachers still here Miss Ella Smith, superintendent of our girls' dormitory, has served the Woman's Board well, while loving Storer so truly that mere money has never tempted her to leave. For the lesson of cheerful, loyal effort, how many men and women look back with thankfulness to the teaching of Mrs. Emily C. Jenness, whose last working years were given to Storer.

And so the years come and go. The scenery shifts, and the actors play different rôles, or change entirely; but never has the principle of the founder varied,—the principle of service to humanity. Said the Supervisor of Colored Schools in Maryland on Storer chapel platform the other day—"I have never been here before, but I know your school and its ancient and honorable history. Wherever I meet your alumni, and I am always running across them in my work, I find them genuine workers, imbued with the spirit of service, and I have come to believe that that must be the motto of your institution."—Could the women of the Free Baptist Woman's Society, who have been the supporting column in so many of Storer's drives, desire better returns for their prayers and deeds?

With the old allegiance strong within her, with faith in the beneficent results of our new ties, Storer has entered her second half century of service.

But who shall follow where they have led?  
Who live and labor and love instead?  
Oh, hearts of youth, earth waits for you;  
Be strong and brave, be firm and true,  
Faithfully promise and nobly do!

MARIANNE FARMINGHAM


## CHAPTER V

### FOREIGN MISSION, BENGAL-ORISSA, INDIA

“India is sure for Jesus!”  
The glorious truth proclaim —  
Press on, for He is calling,  
And conquer in His name!

VIENNA G. RAMSEY

### INDIA

 UR Free Baptist Mission in India owes its existence, under God, to the ready wit and inspiration of a woman, a Baptist woman. Mr. and Mrs. James Coleman sailed from Boston for Burma in 1817, and joined Adoniram and Ann Hasseltine Judson in Rangoon. In 1822 Mr. Coleman died, and his widow, a young woman of twenty-five, took up residence in Calcutta, where she taught in a mission school. Here she met and married Amos Sutton, a General Baptist missionary from England.

*His station was Cuttack, Orisso.* — Burdened by the needs of his great field, and limited by the small number of his helpers, he searched in vain for recruits. It was then that his American wife suggested that in her country there was a comparatively new sect calling themselves “Freewill Baptists,” akin in doctrine and belief to the General Baptists. So far as she knew they had no foreign work: “Perhaps they would help.” She also told him that they had a weekly paper named the “Morning Star.” Grasping at the suggestion Mr. Sutton wrote a letter to the editor of this paper, but for lack of an address the letter was pigeon-holed. Months afterward Mrs. Sutton received a package from home wrapped in a copy of the “Morning Star.” This furnished the needed address and the letter was sent. Printed in the page of the “Morning Star,” April 13, 1832, this appeal created a sentiment that crystallized, in the fall of that year at North Parsonsfield, Me., in the formation of “The Freewill Baptist Foreign Mission Society.” January 29, 1833, this Society was chartered by the Maine



Legislature, and in March Elder John Buzzell, Editor of the Morning Star, was chosen President.

Out of this grew our first woman's missionary society in 1847, and much later, in 1873, our Woman's Board.

*The Country.* — Free Baptist India is a strip of territory two hundred miles along the Bay of Bengal, between Calcutta and Cuttack. It reaches westward to the Nilgiris, or Blue Hills. Its latitude corresponds to that of the city of Mexico and two hundred miles north of it. The climate is tempered by the afternoon breezes from the Bay of Bengal, so that the heat is not so excessive as it is farther inland. It is an agricultural section, dotted with many small villages. Rice culture is the principal industry, with jute, sugar cane, and cotton raising, oil, silver and brass manufacture, forming other occupations.

Our field, inclusive of parts of two provinces and peoples, has to deal with two principal languages, the Bengali and the Oriya. Though the written characters are unlike, the spoken languages are sufficiently similar to be understood by many of both races. The Oriya is more akin to the ancient Sanskrit and spoken by some 8,000,000 people, while Bengali is spoken by 30,000,000. The Oriyas are less progressive educationally and in their regard for women. Since illiteracy fosters bigotry, we find the people of Orissa strongly entrenched in Hinduism. Orissa has more temples than any other province in India. Through our entire field from North to South runs the great Jaganath, or Pilgrim Road, one thousand miles between the sacred cities of Benares and Puri. While preaching and tract distribution along this road sends the Gospel message to the ends of the Empire yet it falls on ears so bigoted with Hindu orthodoxy that pilgrim conversions are rare indeed. The Bengali people have a large degree of education with a type of mind that inclines to philosophy and poetry. Of slender physique they are not fighters but are naturally cunning. This province is a hot-bed of nationalism, and frequent collisions with government occur. Through its big cities Bengal is in close touch with the outside world. This tempers the thinking and attitude of its people. Many of its educated men and women are in the vanguard of all Indian reforms.

Rice sections are nearly always malarial, the stagnant water in which the rice grows breeding the malarial mosquitoes. This condition prevails in Bengal-Orissa and seriously affects the health of both Americans and Indians. Under-feeding and repeated attacks of fever lower the vitality

of the Indian and makes him an easy prey to further inroads of disease. Cholera and small-pox are always present in the city bazaars, raging more disastrously some years than others. Influenza in recent years has taken its heavy toll here, as elsewhere. There is very little of enforcement of sanitary laws by the British Government. The Government, however, maintains hospitals, English-trained Indian physicians and free dispensaries for the people, in the two largest cities of our field, Midnapore and Balasore.

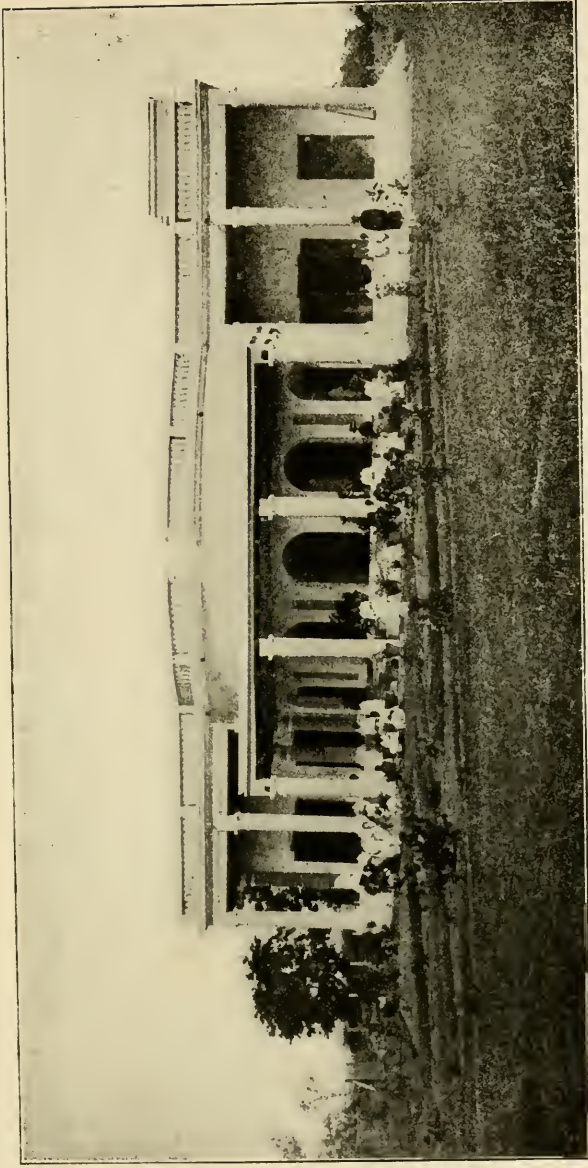
Stations in Bengal-Orissa were opened with resident missionaries in the following order: Balasore 1838, Jellasore 1840, Midnapore 1844, Santipore 1852, Bhimpore 1873, Dantoon 1877, Chandbali 1887, Contai 1893, Bhadrak 1900, Kharagpur 1894. In all these places the wives of our missionaries worked for the Indian women and children. The women in America worked from the first with the men for the support of the missionaries in the field.

Miss Sarah P. Merrill of Stratham, N. H., was the first single woman missionary sent out by the Freewill Baptist Missionary Society in 1846. Within a year she became Mrs. O. R. Bachelier. During the days of the "Female Missionary Society" the women worked separately but passed their funds through the general treasury. The first single woman sent out under this arrangement was Miss Lavina Crawford of Arkwright, N. Y., who sailed from Boston in October 1850 and gave a long life of wonderful service to the children of India.

*Orphanages.*—Conditions in India combine to make the lives of its women pitiable and appealing in the extreme. Famine and disease, sin and neglect leave many children helpless and homeless. A natural result was the founding of orphanages.

Such conditions brought a number of children under the care of our earliest missionaries, Mrs. Phillips and Mrs. Bachelier. The number was increased by several groups of boys and girls from the Khond Hills, rescued by the government militia from human sacrifice and placed in the hands of Dr. O. R. Bachelier. Mrs. Sarah Bachelier cared for these from 1847 to 1851. When Miss Crawford arrived in India, the care of these girls became her work. She says, "I was soon introduced to the Girls' Orphan Asylum—my work. As soon as I had learned a few words and the names of the girls they were made over to my charge. I could direct the sewing and other work of the girls, but when spoken to in three unknown tongues I sympathized with the Babelites. Oriyas, Bengalis and Khonds were of the number." During the entire period of





Sinclair Orphanage Bungalow  
Balasore, Orissa

Miss Crawford's long service in India, 1850-1882, she had the care of these girls in home and in school, often much additional work, but always the girls. The decade from 1851-1861 they continued in Balasore. Then Miss Crawford came to America leaving the girls with Mrs. D. F. Smith. On her return in 1861 she at once moved the Orphanage to Jellasore, twenty-eight miles north. She gave here more than a score of years of continuous service, building Christian character and training home makers.

From 1873 our Woman's Missionary Society chose, outfitted and maintained its own work and workers. In 1882, when the tired hands of Miss Crawford dropped, it was our missionary, Miss Hattie Phillips, who filled the gap from April to November, when Mrs. Dorcas Smith, widowed returning to India under the Woman's Board took over the work. To it she gave the remainder of her life the work passing from her hands only when she passed to the better world. This continuous training under two such able women wrought splendid results in the lives of the girls. Miss Crawford's girls, scattered throughout our Field, now passing one by one, have been among the ideal home makers, the strong church supporters, the able and devoted teachers and Bible women of our Mission; notably Rutnie Sing, an able Bible woman in Balasore; Emily, a favorite with Miss Crawford, a Zenana teacher in Midnapore, who did fine work, married and had several children; Betsy, who was with Miss Crawford and held her hand for the last written message, married in Midnapore and did Zenana work; Jhumpi, a devoted Zenana teacher in Balasore for many years, married and brought up a good family. Among Mrs. Smith's girls we would mention Rachel Das, now Mrs. Bose, a senior-trained, normal graduate, head mistress by turns of our Midnapore and Balasore Christian girls schools and mother of three lovely girls. It was in Mrs. Smith's term that the orphanage was moved from Jellasore to Balasore, became housed in its beautiful present building, and named "The Sinclair Orphanage."

The Superintendent of the Orphanage has a lively and varied career. With her time does not drag, nor days pass in monotony. From early morning till late at night her tasks claim her, and if there be guests arriving or departing, or sickness in the family the night becomes as day. The day begins with the rationing of meals for the orphanage family, and the missionary family; then girls' prayers in their house, servants'

prayers in the bungalow, the overseeing of the girls at their morning's work — the drawing of water, washing, cooking and cleaning. Then her medical duties come on; whether or no she be a doctor she must perform the office of physician to her large family, examining for fever, skin diseases, intestinal troubles, often compounding her own medicine and personally administering the same. Village callers take time. Then stores of food, wood and coal must be purchased, cloth for dresses and sheets ordered from hundreds of miles away, mats for sleeping must be kept on hand for regular and extra need, and, most appalling of all, accounts strictly kept and balanced for the inspection of the mission auditor.

The Orphanage Superintendent nearly always has duties outside the institution, so in the afternoon away she goes on bicycle, or in gari, to visit schools, Zenanas, or meet committees. Then, when the children return from school, there are the sewing and mending classes, special needs and causes to be attended to, and the evenings are replete with prayer-meeting groups, and converts' classes. She is supposed to care for the health, the morals, the domestic and spiritual training of her girls. In between these events the Superintendent gets in, as best as she can, the meals of the day, family prayers with the bungalow family, a brief rest at noon, and a formidable lot of correspondence. It is no wonder that the vacation finds her thoroughly exhausted, when, for a brief period, she may gain respite from the demands of her flock. She is rewarded for her efforts by such results as are seen in the lives of her girls; — Chandri, by turns, school teacher, helper in the sewing classes and supervisor of Zenana teachers, ever willing and ready to do anything that will help; Kenari, keen, English speaking, educated to college entrance, teacher in Christian Girls Schools in Balasore, then Bhimpore, now Midnapore; the three sisters, Kamini, Sarola and Promodini Mullick, of Santali and Oriya parentage, — Kamini now matron in the Girls Orphanage at Bhimpore; Sarola trained in lace making, now teacher of it; Promodini, a very sweet girl, though quite young, a beloved Zenana teacher; and many others of our bright, useful young women of to-day.

Subsequent to its coming under the charge of F. B. W. M. S., the record of Sinclair Orphanage Superintendents is: Miss Hattie P. Phillips, April 1882–Nov. 1882; Mrs. Dorcas F. Smith, Nov. 1882–April 1891; Miss Lavina Coombs, April 1891–Jan. 1893 (30 girls); Mrs. Smith, Jan. 1893–Feb. 1899; Miss L. E. Gaunce, Feb. 1899–March 1902; Miss Emilie E.

Barnes, Mar. 1902–Feb. 1904; Miss M. Ethel Dawson, Feb. 1904–March 1906; Dr. Shirley H. Smith, March 1906–Oct. 1906; Miss Dawson, Oct. 1906–March 1907; Mrs. Julia P. Burkholder, March 1907–Dec. 1908; Mrs. S. E. Ager, Dec. 1908–April 1910; Miss Barnes, April 1910–March 1913 (65–75 girls); Miss Amy B. Coe, March 1913–April 1916 (75–80 girls); Dr. Mary W. Bachelor, April 1916–Feb. 1921; Miss Coe, Feb. 1921–(90 girls).

*Schools.* The first missionary in our field, Mrs. Phillips, gathered a few stray children and began a school. Other missionaries did the same. These waifs who were the nuclei of the future orphanages, together with the children in the homes of the earliest converts, formed the material for the first girls' schools. These Christian schools established in every station, were followed in due course, as confidence was gained, by village and jungle schools for Hindu girls. These latter have not yet reached above primary grade. The Christian Girls Schools in Midnapore and Balasore are of higher grade, the latter fitting for High School.

Early in the history of Midnapore, Mrs. Mary R. Phillips and Miss Julia Phillips gathered the children of the streets into what they called ragged schools. They met under trees, on verandas, wherever a place was available. This grew into a large work with many schools in many villages about Midnapore numbering five or six hundred children. Later these were called Hindu village schools, and were for many years under the supervision of Miss Butts, and more recently Miss Daniels. Once a year these schools met together in Midnapore for a celebration. As Christmas was the gala day for the Christian schools, New Year's day was the "great day" for the Hindu schools. These Hindu schools for girls and very young boys have been formed in many villages about every mission station. They are usually in care of the missionary in charge of the Christian Girls' School in each station. Miss Butts says of these village schools in 1903: "The standard scholarship course for girls, adopted by all girls' schools in Calcutta and vicinity, has been introduced into all our girls' schools, and a special effort is being made to induce the little girls to pass the fourth standard which corresponds to the lower primary course for boys, except that it substitutes needle work for the more advanced Arithmetic work." Miss Butts says, "There are still hundreds of villages in which there are no schools. In the past the majority have had little desire for education for their girls, but with the coming of the steamboat, the railroad, the

post-office, the telegraph, introduced by the British administration there has come to many a humble village father a new outlook for his sons and daughters. So these villages are willing to allow Christian instruction if by so doing they can secure teachers in secular branches for their children. I have been obliged to refuse many petitions for schools this past year. The Christian Indian inspector when asked what good he considered these Hindu village schools accomplished promptly replied, "First, we are increasing intelligence among the illiterate classes, a good work, and second, we are spreading a knowledge of the Gospel in places where it was never before heard, a still better work. For whatever the children learn is repeated and discussed by the grown-ups of the village."

It is in the Christian Girls' Schools that our leaders for future Christian work are trained and special attention has always been given to these schools in our larger centers. Our Midnapore Girls' School building was entirely renovated and improved in 1914 with cement roof and widened verandas, so that a re-dedication celebration was held at which the writer had the pleasure of being present. Mrs. Rachael Das Bose was at this time mistress of this school and Shanta Baba Rai, a graduate of the school, who received her high school education in Calcutta, was for a time assistant. Later her sister, Khanto Bala Rai, who has had two years of college work, was assistant here before coming to America. A good number of girls have gone up from this school to Calcutta for higher education. We are now promised out of the Jubilee Funds a Girls' High School for Midnapore that shall serve the Bengali, Oriya and Santali girls of our field. The Balasore Christian Girls' School has been buffeted about in very unsatisfactory housing all these years but in 1920 they came into their beautiful new building. It was raised from Middle Vernacular to Middle English in grade in 1920. That is, in the former the study of English was optional, in the latter it is compulsory above the third grade. At the same time the Government stipend was raised to ninety rupees a month. The Government Instructress, and the educated Babus of Balasore, have on many occasions spoken high words of commendation of the work done in our Christian Girls' School. A number of our girls from Balasore have gone on for higher education, — to Calcutta for High School and Cuttack for Normal Training, or to Berampore for Nurses' Training. Nermola Nayak, one of our Balasore girls, is the first girl in the Province of Orissa to take a full college course and win her B. A. degree. Following that, she became a





Group of Educated Christian Girls  
Bengal-Orissa

teacher in the Government High School in Cuttack, later served as Assistant Inspectress of schools in Orissa, and has now been sent to England to study at Government expense.

*Kindergartens.*—The first Kindergarten opened in our field was in Balasore through the efforts of Miss Hattie Phillips. Her niece, Miss Beebee Phillips (daughter of Dr. J. L. and Mary R. Phillips, a third generation Phillips in India), became the first Kindergarten Missionary, formally opening the school in 1896. Others quickly followed, one in Oriya at Santipore in 1898, organized by Dr. Helen M. Phillips; one in Bengali at Midnapore in 1900, by Mrs. H. E. Wyman; one in Oriya at Chanbali in 1902, by Mrs. Ager; one in Oriya for Santal children at Santipore in 1905, by Mrs. Griffin; one in Bengali for Santal children at Bhimpore, by Mrs. Kennan; and a kindergarten department in the girls' school at Contai. Though this movement was started by a missionary of the Woman's Board, none of these schools except the first one at Balasore, is in charge of the F. B. W. M. S.

On the marriage of Miss Beebee Phillips, in 1897, her aunt, Miss Hattie Phillips, with native assistance assumed charge until Miss Gowen arrived (October 1909) and gained a working knowledge of Oriya. Miss Amy Porter took it from her in 1916, and in 1921 Miss Gladys Doe became head of the kindergarten work.

A kindergarten normal training school was maintained for several years, before and after 1910. Our first Indian kindergarten teachers were thus prepared. Later it was deemed expedient to send our limited number of girls taking such training to the English Baptist school in Cuttack.

#### WIDOWS' HOME

The idea of a Widows' Home for our Field was conceived in the heart of Dorcas Smith, but hovered there for a quarter of a century before assuming tangible form. Since 1898 it has served about one hundred of India's needy women. Neither this nor the widows' home of the Pundita Ramabai have fulfilled the purpose for which they were intended, the saving of high caste girl widows. Family pride and prejudice would quench life itself rather than give the girl to Christian succor. But other needy girls and women have come and gone receiving temporary shelter and assistance. From twelve to twenty are accommodated at a time. They



are given shelter, a sari and jacket at Christmas, if in school a weekly stipend for food, if not, means of earning money to buy food and clothes. Their labor is unskilled, — carrying bricks or mortar for building, cleaning up the compound, husking rice or making grass rope. Some of the younger women who have remained longer have learned to crochet. One young girl has married and gone to another station to live. Another has refused offers of marriage. Three have been baptized and joined the church. Kuni is perhaps the best fruit of the Widows' Home. She came to us when about eighteen, right from heathenism, entered the lowest



Dorcas Smith Widows' Home  
Balasore, Orissa

primary grade and by persistence has made progress. She is of a happy, loving disposition. She has become a Christian and wants to fit herself for Christian work. Several visits have been made by her to her heathen village with good results.

Mrs. Smith says, in one article by her, printed after her death in 1899, "It is only a few out of the millions that we shall be able to reach, but the God whom we serve only requires faithfulness in doing what we can in His service."

*Zenanas.* At the present time education in India is only for one girl out of one hundred and forty-four; and that one in most cases must get

what she is to receive before she is twelve years of age. For, by that age the great majority of India's girls have the burden of domestic duties thrust upon them by marriage. And school for them is only a brief, interrupted dream of the past. The Christian girl remains unmarried until she is at least sixteen, and many longer, while they pursue higher education. If then, the married, or betrothed, girl of the Zenana is to have anything that the school can give her, the school must go to her.

This was early recognized by our missionaries. But an entrance into these closed or purdah homes, was not easy to obtain, and confidence must



Zenana Teachers

first be inspired by long residence and tactful dealing on the part of the missionary.

It was in February, 1866, that entrance was gained into the first Hindu Zenanas, by Miss Julia Phillips, and Mrs. Mary R. Phillips at Midnapore. It came about through the desire of a Babu for embroidered slippers. Learning that the missionary could teach his wife this art, he reluctantly consented to the religious teaching that must accompany it in order to gain her services. The desire for embroidered slippers spread from house to house and so the doors opened for Christian teaching. More difficult was it to gain admission to Moslem homes. The achievement was made in this way: Mary Bachelor, in India as a child, often went with her

father on his visits to the sick. One evening in 1867 he went to see a Mussulman of high rank. A crowd gathered about little Mary left in the buggy outside. A member of the household asked her to go inside and see the ladies. She went fearlessly. The ladies gathered about her in wonder and admiration, and when her father called for her they invited her to come again. She asked if her mother might come too, and was answered in the affirmative. Of course her mother went, and went again. This was the first Mohammedan Zenana opened to Christian teaching in the Province of Bengal. The rank and influence of this family was the means of opening other homes. Since those days in the late sixties, regular school instruction and Christian teaching have been carried on in an increasing number of homes in the vicinity of all our mission stations. For a number of years this work has been limited only by the number of available teachers meeting educational requirements. The British Government now gives a generous grant-in-aid for this work which is under its inspection, the same as is all our educational work. Reading, writing, number work and sewing are taught, and higher branches if there is a demand. And always Bible verses, stories, Christian hymns, and a brief catechism are taught. Mission prizes are given only for the Bible work done. When a pupil can tell six or more stories well she is given a New Testament. There are hundreds of New Testaments in the Hindu and Mohammedan homes throughout Bengal-Orissa acquired in this way. In Balasore alone fourteen Christian women go two or three times each week to three hundred and thirty women, explaining salvation and the way to walk therein. Among our Zenana pupils are those from the wealthiest Hindu and Mohammedan homes, as well as many from the very poorest. Mrs. Burkholder says of the difficulties, "The pupils are constantly changing. The little wives are sent away to their husbands' homes and we lose sight of them. Those who are in their husbands' homes are frequently sick from unsanitary conditions or child-birth. An epidemic of cholera and smallpox may break out and the Zenanas be closed to visitation for a number of weeks. And then there are the endless number of Moslem and Hindu festivals that hinder progress. But if one door closes another opens and we go steadily on with our work."

The Secretary recalls a visit with Miss Sadie Gowen, to Rosie Babu's house, typical of the better sort. Rosie Babu is a Zemindar, or land owner, renting his fields in small sections to poor cultivators. His house

is a large one covering a quarter of a block. She remembers the mazes of its corridors leading through a bewildering series of courts and rooms. Eighty people live here, all related in some way to one another. One is a teacher of Sanscrit in our Christian Boys' High School, another speaks good English and was formerly a Deputy Inspector of Schools for Balasore. Among the many women of the household, ten are pupils of our Zenana School. One is a mother at thirteen years. Another is a widow, mourning bitterly at times for a husband whom she never saw because



Balasore Christmas Group 1914

he died when she was five years old. Another, most interesting in our teachings, had recently become a widow. It was easy to know it. All her gold chains and bracelets were gone, and only the plainest cloth formed the setting of a sorrowful face. Miss Gowen says, "In India, as elsewhere, affliction brings people to a sense of their helplessness, and at such times many pupils have been brought very near to the true Source of help. There are secret believers not a few in the fine residences and in the little mud-walled, thatched-roofed houses in and about Balasore." This is equally true of the other parts of our Field where the white-robed Christian teachers go with their message of love and cheer, followed in their round, once a month, by the educational missionary having Zenana work in charge.



"Time was," says Mrs. Burkholder, "when we had to plead with the women to learn to read. The reply was, 'No, we cannot, for we will become widows if we do.' 'She is nothing but a woman,' was the attitude of man toward womanhood. Now, how changed! Colleges for women have been established, and girls from Hindu homes have even braved customs and public sentiment and crossed the seas to England and America in search of knowledge. Now when a bride is sought, the question is asked, 'What of her education? What examinations has she passed?'" And so even in India sentiment has changed in the more than fifty years now (1866-1921) since Zenana work began in Bengal-Orissa.

*Bible Women.* The directly evangelistic work for women is carried on by Bible Women. This began as soon as there was a Christian woman sufficiently matured and devout in the Christian way to go forth and lead others. None but elderly women, of Christian experience, are qualified for this work, or are safe to go where they have to go. Mariam and Rutnie are two of our earliest and best Bible Women who have continued down to the present year. Miss Coe says, "A Bible Woman goes out each day to tell the Gospel story wherever she has opportunity. She is much more exposed than the Zenana Teacher, who goes only to her own pupils, who are expecting her, and where she has a comparatively secluded place for the lesson." The Bible Woman seeks the woman where she is, busy in her court-yard, at her tasks, willing to listen but a few moments, or, in the open, along the roads, in the bazaars and market places, where her story has many interruptions. She must be ready to meet the taunts and arguments of men, to tramp long distances and to keep sweet and courageous under all circumstances. The approach is made by a courteous greeting, an inquiry for the health of husband and son; then a song and by way of its explanation is included the story of salvation through Jesus Christ.

*Mofussil Work.* Perhaps there is no work the missionary loves so well as the cold season, country touring when villages are entered that are visited but once a year, or in many cases, only once in a number of years. Tent and equipment are taken along and the missionary lives for a number of weeks in a new environment, an environment fraught with wonderful possibilities for seed sowing. One or more Bible Women are a part of the touring party, and together they tramp the highways and by-ways, across rice fields from village to village and from Market to Jatra. Books

and tracts are taken along for sale and free distribution. Sometimes Dr. Mary takes along her flute-harmonium and delights the people with song and music. This never fails to bring listeners. The magic lantern is considered by Dr. Mary and other missionaries to be one of the best ways of presenting the Gospel to Hindu audiences and mixed audiences. In this way a continuous story is gotten while the attention is held through both the ear and the eye. The screen hung in a big open doorway affords view for the women from within the house, and the men outside in the courtyard. I've heard a woman say, when out with Mrs. Burkholder near Midnapore, "That sounds good! your words cool the burning of my heart!" And another, when out with Miss Coe at Jellasore, "Did you say your God loved a woman? and a widow? I'm old, tell it to the young women." Many a soul is saved for the Kingdom in this happy work.

#### PROPERTIES.

Our Free Baptist property holdings in Bengal-Orissa are distinguished for their strategic locations in the several centers where we carry on work; their broad acres allowing for improvements and providing ample breathing space. Four properties are owned by our Woman's Board, one in Midnapore and three in Balasore.

*Henderson Home.* The piece of land in Midnapore now occupied by Henderson Home was a part of the military cantonment in the days long ago, when Midnapore was a military station. Our General Board purchased it for the erection of a printing establishment, and on the foundations of a former military structure Dr. O. R. Bachelor erected the first building for a Christian printing press in Bengal-Orissa. Much needed literature was put forth. During the ensuing years other presses, by other interests, were erected in Midnapore and Calcutta, and it was thought wise to close our press. Then it was that our Woman's Board bought the property, remodeling and enlarging it, making it suitable for a dwelling house. A woman in Gonic, New Hampshire, gave the funds for this remodeling and the home is named in memory of her mother, Henderson Home. The residence is the home of our single women missionaries. It is one story, has six rooms with verandas at front and rear. When Dr. Mary Bachelor lived here, one room was fitted up as her office and known as the Brown Dispensary. This residence was long the home of Miss

Coombs, Miss Butts and Dr. Mary; later of Mrs. Burkholder, Mrs. Holden and Miss Daniels. Opposite Henderson Home is the Bachelor bungalow of the General Board on whose compound is the Girls' School, toward whose building the Woman's Society gave a substantial sum. Farther along the same road is the Phillips bungalow. Southwest from Henderson Home is the Phillips Memorial Bible Training School, housed in Deering Hall,



Henderson Home, Midnapore, Bengal

the most pretentious structure in our Mission. Northeast, across the Jaganath road is the Midnapore Church.

*Sinclair Orphanage.* When it became desirable to remove the Girls' Orphanage from Jellasure to Balasore in 1886, there was no suitable building to house the girls. The transfer was made into temporary quarters, and Mrs. Dorcas F. Smith, then in charge, kept her eyes open for possibilities. Learning that a certain English residence was on the market, she at once took steps to secure an option, and sent home an urgent message for funds and authority to purchase. Not waiting for an answer she took possession in her own name, later transferring the same to the Woman's Board.



In America, the news of the need came to the attention of Rev. J. L. and Olive E. Sinclair of New Hampshire, friends of Mrs. Smith, and they at once furnished the purchase price of the property, stipulating that Mrs. Smith have the right of a home here as long as she should live. By the wish of the Society the name Sinclair was given to the home. It was occupied by Mrs. Smith and her twenty-seven girls in 1888. The compound is wide and spacious, with two great banyan trees over-arching the entrance gate. The residence sits well in from the road, and is reached by a circular driveway around a heart-shaped plat of lawn and flowers between it and the gate. Its wide pillared verandas, and imposing entrance porticos banked with marvelous tropical greenery give it a palatial appearance. It is the most beautiful residence in Balasore, indeed, the Secretary says, "It is the most beautiful mission home she saw in her travels around the world." It is five rooms wide on the front and two deep, with a small upper-room on the roof. Indeed the roof itself picturesquely balustraded is used for many purposes, — quiet talks with the girls, Sunday afternoon sings, parties and socials. We can never be grateful enough to Mrs. Smith and Mrs. Sinclair for securing to us this splendid property.

To the left of the bungalow are the girls' houses, to the rear the cook-houses, and to the right the servants' quarters. A large tank and a well are a part of the equipment. In 1915 there were three of the girls' houses. In that year the poorest one was taken down, and a fine new pucca one (brick and cement) erected in its place, connecting with the other dormitories giving much more sanitary and safe accommodations. This was done through the generosity of three of our mission workers on the field.

*Dorcas Smith Widows' Home.* This was a need felt by many, but the peculiar child of Mrs. Smith's love and prayers. Her zeal interested many, and small gifts began coming into the treasury. But again it was Mr. and Mrs. Sinclair who came to the rescue, and gave the thousand dollars that should secure to the institution the name of their friend Dorcas Smith. It was Mrs. Smith's executive ability that saw to the erecting of the bungalow and other buildings in 1898. She witnessed the consummation of her efforts in the dedication, October 22, 1898. But worn out by this extra, strenuous effort for a woman over seventy, she became prone to disease and, on the eve of her departure on furlough, Feb. 11, 1899, she passed to the higher life.

The bungalow is a small three-room house with connecting storage and

cook-house. The women's houses, three in number, are to one side opening onto a court, and all so connected as to be under lock and key at night. A large tank is in the rear. The compound adjoins the Sinclair compound of which it was a part.

A word about the generosity of Rev. and Mrs. Sinclair. Mr. Sinclair inherited his father's farm, Mrs. Sinclair, one thousand dollars. With this nucleus, and a salary never over five hundred dollars a year, they lived simply and well, entertained hospitably, brought up and educated a son to twenty years of age, when he died, and gave thirty thousand dollars to Missions, a financial achievement rarely equalled.

*Caroline Bradbury Kindergarten Hall.* The Balasore Kindergarten started by Miss Hattie Phillips, formerly opened by Miss Beebee Phillips,



Bradbury Kindergarten Hall,  
Balasore, Orissa

a trained kindergartener, in 1896, was housed first in their home, next in the chapel, then in a discarded boys' school building, and, until each in turn was over-run, "the very walls bursting out with Brownies," wrote Miss Hattie Phillips. Then a site was purchased on the Jaganath Road, and a new and real kindergarten building erected. The women and young people of Rhode Island were given the privilege of raising the money for, and naming this building. Considerable sums came in, and from one woman five hundred dollars, which gave the privilege of naming. This she did, giving it the name of her mother, Caroline L. Bradbury, who was the third recording secretary of the Freewill Baptist Female Missionary Society. Bradbury Kindergarten Hall was erected in 1904. It was that

same year that its founder, guardian, and moving spirit, Miss Hattie Phillips, became Mrs. J. L. Stone and returned to America. As a wedding gift, Mr. Stone gave one thousand dollars for the finishing and equipping of Kindergarten Hall. It stands as a worthy product of their united interest. It is fifty-two by twenty-six feet with a wide covered veranda all the way around. At one end of the Hall is a beautiful stained glass window bearing the singularly appropriate words, "Before they call I will answer, while they are yet speaking I will hear." In 1904 its equipment was said to be the best of any kindergarten in Orissa, and no other had its own building. It was occupied in January, 1905, and formally dedicated by July 26, 1905, when there were seventy children on the roll.

*Girls' School.* The appropriation for this building was made by our Society, plans approved by Government, and part of the material gathered and on the spot, when the World War put a halt on Government grants and caused prices to soar to a prohibitive height. So that this building, so long planned and needed, did not "become," as our India

friends say, until 1920. Miss Gowen worked on the plans and saw the bricks gathered on a corner of the lot. Miss Porter re-adapted the plans after the war, and saw the walls rise to completion. But it remained for Miss Coe to consummate the enterprise in a Dedication, Aug. 20, 1920, that will go down as a memorable day in the history of the School. The Magistrate and dignitaries of Balasore graced the occasion, and the children did great credit to their teachers and the School. The school building is in two wings



Beraj Morapatra and Kamalini Chattigi  
Teachers in Girls' School, Balasore

extending toward the highway from either side of Kindergarten Hall and connected with it at the corners by the veranda which runs continuously along the three sides of the court thus formed. As it stands it forms a single educational institution with Kindergarten Hall in the center, and a Girls' School wing on each side opening out to the great Pilgrim Road. All our mission buildings are built of brick and cement, with steel beams, and whitened outside and in. Their appearance is substantial and attractive.

*Medical.* There have been sent to our Free Baptist Field three women physicians, two by our Woman's Board. Dr. Helen M. Phillips served under the General Board from 1881 to 1902. Dr. Mary W. Bachelier, going out as a physician in 1890, is still in active service. Dr. Shirley H. Smith served one term in 1900-1908. The latter served in Balasore and had a dispensary on the Sinclair compound. The greater part of Dr. Mary's medical service was performed in Midnapore where she ministered from the Brown Dispensary.

*Industrial.* In Miss Crawford's day, we hear of her girls doing "weaving, knitting, and sewing."

Miss Barnes at Bhadrak in 1900, says, "knitting is taught, and the sewing class pieced and sold a number of quilts."

Miss Coombs from Midnapore in 1903 writes of the girls of the Christian school, doing "sewing, knitting, and canvas work, samples of which were sent to Santipore Mela and prizes received."

Such reports could be repeated from all the stations of our Mission. In the orphanages the girls do all the mending and a considerable portion of the sewing that is done for the large number of girls. The Government requires that sewing be taught in the schools. In later years and at the present time classes in Bhimpore and Midnapore excel in pillow-lace work, while the girls and women of Balasore do beautiful crochet edging and doilies, and drawn-work handkerchiefs. These products find a ready sale in this country where they are brought by missionaries on furlough. And the income materially assists our India girls in their school or home life.

*Bible Training.* In each station Bible Classes are conducted once or twice a week, made up of the Bible Women, Zenana and school teachers. Their attendance is required and a regular course of study is pursued. Mrs. Burkholder has prepared two study books which are followed in these classes. An annual examination is given and cash prizes awarded. Every

year at Midnapore a week of Institute is held for all the Indian workers, men and women, in our Field. Here again examinations are taken on the class instruction and lecture courses. During Mrs. Holder's term in India, a Bible Training School to prepare young women to enter Christian service, was started at Midnapore. There were nine girls in the first year class. The second year there were five in the first year class and seven in the second. The second year the school was conducted by Miss Daniels and Mrs. Murphy, assisted by Indian teachers. When Mrs. Holder and Miss Daniels came home on furlough the school was temporarily discontinued. A new dormitory is promised by the W. A. B. F. M. S. for this school when it is reopened.

*Temperance.* "It is a matter of history," says Rev. F. L. Wiley, "that among religious bodies, Free Baptists were the first to declare for temperance reform. They early incorporated its principles into their church covenant and public ministrations." These tenets were taken by our missionaries into their work in India. We find these statements, from Miss Barnes at Bhadrak, "A temperance catechism is taught in the schools"; from Miss Butts at Midnapore, "Our Christian inspector of ragged schools examines the pupils monthly in temperance lessons"; and, from Miss Hattie Phillips in Balasore, "Scientific Temperance Instruction has been given in many fields. This year I am trying to induce the head-master of the Government schools to do the same here." Miss Phillips was instrumental in introducing S. T. I. into the schools of seven or eight missions of Bengal. There have been W. C. T. U.'s in Balasore, Midnapore and Kharagpur. The Secretary had the pleasure of attending a session of the one at Kharagpur. "Tidings" of March, 1921, tells of a W. C. T. U. social at the Kharagpur parsonage to which husbands and friends were invited. It says, "A friendly interest towards the organization was aroused in the hearts of some who knew little about it, and some new members gained." Miss Hattie Phillips was President of the Orissa W. C. T. U. in 1895, while at the same time her sister-in-law, Mrs. Mary R. Phillips, was President of the All-India W. C. T. U. Each, in turn, was editor of "The White Ribbon for Asia." Our ministry and Christian people are unusually free from the use of intoxicants and narcotics. And the use of "pan," the national indulgence for men and women, young and old, is frowned upon by our missionaries and ruled against in our Mission institutions.

*Vacations.* May is the month of intensest heat in Bengal-Orissa, be-



fore the cooling rains "break" in June. It is the time of vacation from all lines of endeavor. Then all missionaries who can do so leave their posts and play. Chandipore is nine miles east of Balasore on the Bay of Bengal. It is called the "Ocean Park of India." Here our Mission has three bungalows, built and owned first by individual missionaries, and later purchased by the Mission. Although in the same latitude this place has the advantage of the sea-breezes, the fine bathing, the cooler evenings on the sands, the freedom from folk, and absolute quiet for reading, writing and social intercourse. Here, only missionaries from our own Mission come; and here they enjoy each other. Vacation is not all rest though, for there are stacks of letters to be answered, and volumes of accounts to be caught up.

Many seek the cooler latitudes of the hills. This is desirable for health, at least every other year. Five hundred miles to the north is Darjeeling, 7,000 feet high, the summer capital of Bengal for Government officials and hence a fashionable social center. Many missionaries from many missions congregate here, but of particular interest to us are those from Bengal-Orissa and our Baptist Mission in Assam. Delightful social events, inspirational gatherings and entrancing scenery are enjoyed here. A few of our missionaries wander so far off to the west and north as Nani Tal and even Kashmir. Another favorite rendezvous is Ootacamund, nine hundred miles to the south, in the Eastern Ghats. This is the resort for all missions in south India, and here missionaries from our two Baptist Fields of Bengal-Orissa and the Telegu country meet. Although not so high as Darjeeling, no snow-capped giant peaks in sight, the setting and foliage are peculiarly beautiful, and Institutes and helpful occasions are held here throughout the season. Our Institutions cannot be left entirely alone; some workers must stay by the "stuff." Such usually take their vacations in September, when, at the close of the rains, is another hot period, before the lowering of the mercury in October bringing in the relief and joy of the cold season.

*Special Events.* Christmas is the great celebration of the year. Most of the native people in the large centers know at least the name and are as ready with the familiar salutation as are folk in Christian lands. It is the time when everybody from beggar to Government official expects "backsheesh" from the white man. It is the time when the Hindu Rajah sends gifts to the missionary, — when his servants appear on the porch with

huge trays on their heads laden with delicious fruits with the compliments of "His Highness!" In the mission it is a season of strenuous work for the lady missionaries, and of intense excitement for the younger constituency. There are trees in Institutions and Churches. All of the orphanage children, widows, servants, and dependent poor who must be provided with clothing sometime are so provided at Christmas. The boxes from America are then a joy unspeakable, for, from their contents all the orphanage children of school age are supplied with book-bags, and pencils, and the younger ones with dolls and toys. The native events for the day over, the missionaries of a station meet together in the evening for a dinner, tree and social time. At Jellasore, New Year's Day is the great time, with watch-meeting, serenade and community dinner.

The Indian heathen people have many jattras and tamashas, all in the name of religion. Sachi and Gunga Babus — both Christians of Brahmin birth — believed a Christian out-of-door festival would be helpful to our cause as a demonstration before the Hindus and Mohammedans of the glad side of our religion. Such a festival was instituted, and named for brother Sachi, who died shortly after its innauguration, the Sachidananda Mela, or Festival of the Life-Giving Truth! It is held each February at Santipore for three days. Gateways and arches are trimmed with fluttering banners, mottoes, and gay-colored papers; booths are erected for the bazaar, to which as many as 3,000 people, mostly pagan, come. The school children from the villages round about come in bands, two and three hundred strong, give a program in the open-air and receive sweet-meats; games and stunts are arranged for the young men. In the church evangelistic services are in progress, and stereopticon lectures on the life of Christ are held in the evenings in the open. Our Bible women are busy among the crowds of Hindu women who attend, and our Christian schools make creditable exhibits. A Quarterly Meeting is held the three days preceding the Mela, as a preparation for it, and as added reason for the attendance of our Christian people and missionaries.

The Annual Bible Training Institute occurs in March at Midnapore, in Deering Hall. To this come the Christian Indian workers of our Field, men and women, spending a week in study and in acquiring inspirational equipment for continued service. The missionary becomes the teacher, lecturer, and entertainer. The work is summed up in examinations at the end. Social features help our workers from different stations to become



acquainted with each other. Men and women, of course, meet separately for social intercourse.

Prize givings, following English customs, are held in all our schools. In the larger schools of higher grades, they become elaborate functions. These usually occur in April. The English magistrate and native Princes are invited and attend. Some one distinguished guest is honored as the prize giver. The pupils are in gala attire. An attractive program is put on with drills and dramatic presentations in addition to recitations and songs. The handwork of the pupils is pleasingly exhibited about the halls. Here again the contents of our American "boxes" are requisitioned, furnishing the handkerchiefs, sewing boxes, books and so forth that constitute the prizes. These occasions serve to advertise our Christian schools and elicit many appreciative words from guests. They also give the pupils a happy time and some recognition of their efforts.

For the working church the chief event in the year's round is the Yearly Meeting. It alternates between the two largest stations, Balasore and Midnapore, and occurs in October. The mission homes in the entertaining station get out their supply of cots, secure additional ones, guests bring their cooks and waiters along and jolly house parties are a part of the experience. The Indian folk do likewise among themselves. It is the time, during the several days of sessions, that the American and the Indian church-men confer together, and have mutual and equal parts on the program. There is a woman's hour with American women speakers. Experiences are exchanged, advice sought and given, problems are talked over and practical help given and gained for the work of the ensuing year. The C. E. have an evening and come in good numbers with banners and group songs and texts. Often Yearly Meeting takes an evangelistic turn and a powerful season of heart searching and spiritual uplift is felt.

In the following month of November the India Committee of Reference convenes. This is composed of all the missionaries on the Field one year, men and women, and they are, so far as may be, expected to be present. This is the one time when the missionaries meet by themselves. Brother Sachi-danando Rai was a member of this Committee but he is the only Indian who has been so honored. At this time questions are ventilated, new policies discussed and acted upon; communications from the Home Board receive attention and the actions of this Committee forwarded to it; mission accounts are audited and new missionaries and those returning

from furlough located. It is a time of "strictly business" for two and sometimes three whole days, according to the amount of business on the docket. The rapidity with which the chairman dispatches business would make some of our home executives dizzy! Work and needs at the home stations are just pressing for attention and not a precious moment may be wasted. After this the evangelistic missionaries go out with tent and auto or rail and house-boat into cold-season itinerating.

*Advance Steps.* A certain section of our field is set apart as home-mission territory. Work here is supported by Indian gifts. Each church contributes, as does also the C. E. and Woman's Missionary Societies. The purpose is to lead the Indian Christian to gain a sense of responsibility toward his own people, in order to make Christianity indigenous and self-supporting.

As Indian workers are prepared for it, more and more authority is placed in their hands. For instance, in our woman's work, the superintendence of Zenanas in Balasore, a task always carried by a missionary, has, for the past two years, been carried very acceptably by Chundri, one of our fine young women, a Sinclair Orphanage girl who became a teacher.

This year there is being graduated from a Calcutta school another one of our Sinclair Orphanage girls, Bachine. Specialized as a Christian social worker, she will go into the Hindu homes teaching hygiene and simple industries, trying to gather the women together in classes either in their own villages or on the mission compound where the missionary can meet them and nourish their poor starved lives, physically, mentally, and spiritually.

I thank Him for home and its comforts,  
In this far-away heathen land;  
For friends that are loving and faithful,  
For work that enlists heart and hand.

HARRIET PRESTON PHILLIPS

## CHAPTER VI

### THE MISSIONARY HELPER

As a man readeth so is he.

FRANCES E. WILLARD.

FROM the very beginning of the foreign mission work of the Free Baptists in 1835, and the home work in the Shenandoah Valley in 1865, the *Morning Star* gladly opened its pages to further these undertakings. But its columns were so crowded it could not afford the space the growing work required, and the need of a distinctly missionary periodical was felt. In 1876, by request of Dr. James L. Phillips, then in this country, a committee of five, with an equal number representing the foreign, the home mission, and the education societies, considered this matter but without any practical results. The women in the recently organized Woman's Missionary Society (1873) were deeply feeling the need of some medium through which access could be gained to the many women in our churches who did not take the *Star*; an organ of their own, to aid in perfecting and extending their organization and in presenting their methods of work, as well as in spreading abroad missionary information. Miss Julia P. Phillips, then on furlough, was working in the East, organizing auxiliaries and children's bands. While visiting "Mother" Hills in Dover, N. H., she zealously urged the necessity of "some plan by which heart might touch heart," some medium through which ample and friendly consideration might be given all matters coming within the province of the Woman's Missionary Society. A meeting was called at the home of Mrs. I. D. Stewart, at which were present Mrs. M. M. H. Hills, Mrs. E. B. Chamberlain, Mrs. Martha L. Smith, Mrs. F. S. Mosher, Mrs. M. S. Waterman, all of Dover; Mrs. J. A. Lowell of Danville, Mrs. Marilla M. Brewster of Providence, and Miss Julia P. Phillips, now Mrs. Burkholder. From the latter we quote: "After prayer we had a long discussion as to the need of some means of communication

between the different sections of our denomination, something to bind us together into a strong working body. Then the financial side was thoroughly considered. Where were the funds coming from for publishing a magazine? Our Woman's Society was in its infancy. Two cents a week was all that the auxiliaries were asking from the members. The Treasury *must not* be drawn on for its publication. The demand was so urgent that we felt we should make the venture at any cost. At last Miss DeMeritte with her clear, business brain suggested the following plan: "If we could secure fifty persons who would pledge \$2.00 a year for five years, if needed, to carry on the work; and if we could secure six hundred subscribers, we were safe to make a beginning." This plan was adopted and a committee of five, of which Miss Phillips was chairman, was appointed to work out its details. She continues: "But who, pray, would undertake the work of editing and publishing our little magazine with no financial backing? Again and again it was said we must not draw upon the Treasury for a single dollar! At last our dear and capable Mrs. Brewster had the faith and courage to offer her services for the task. A few days later the committee met at her home in Providence, each with a Year Book in hand, and noted the names of pastors and others to whom we were to write for help. Each of us had about eighty persons to whom we were to write."

From Providence, Miss Phillips went to Maine. "Wherever I went, whoever I met, I talked pledges and subscribers to our hoped-for magazine. One cold November night after a stage-coach ride of ten miles, I reached Mrs. Wade's home in Dover. Never shall I forget that beautiful home, so warm, so welcoming! All my spare time was spent in writing my share of the letters. From Dover I was to visit a number of churches, and then to attend a Quarterly Meeting. In the meantime answers to our letters were being received and we were learning the result of our undertaking. Mrs. Wade was deeply interested in this venture. She attended the Quarterly Meeting and brought the news that the fifty pledges and the six hundred subscribers had been secured! O, how we rejoiced! We almost wept for joy as we thanked God for answering our prayers. He surely had honored our "Faith and Works." A publication committee was appointed and from several names proposed that of "The Missionary Helper," suggested by Mr. Brewster, was selected. To Mrs. Burkholder (Miss Julia Phillips) and to Mrs. Brewster we are equally indebted for

the establishing of our Helper. A prominent worker says: "Great emphasis should be laid on one fact — that Mrs. Brewster was the *moving* cause of our having a "Missionary Helper." Another writes: "She was hope, faith, and energy." Miss Phillips, travelling among the churches, pushed with enthusiasm and unremitting toil the canvass for pledges and subscribers. These two indefatigable workers, backed by a score of other consecrated women, brought about this helper long desired in their work, — a distinctly Free Baptist Missionary magazine.

The first Missionary Helper appeared January, 1878. "Words cannot express our feelings as we watched for it. Every word from cover to cover was read with overflowing hearts." It was a modest little pamphlet, seven and one-quarter by four and three-quarter inches, comprising only twenty-six pages, two of which were devoted to the treasurer's report. It was issued bi-monthly at the astonishing low price of thirty-five cents a year, until 1883, when it became a monthly at fifty cents. In 1887 it had thirty-six pages, and from 1896, when the size was increased to eight and one-half by six inches, it numbered thirty-two pages; but the price was never more than fifty cents. It was issued from Providence from 1878 through 1887; from Boston, 1888 to November, 1905; from Saco, Maine, 1905 through December, 1919.

At first Mrs. Brewster was both editor and publisher of the magazine. Much did she need "hope, faith and energy," as her pathetic words in her first editorial indicate: "I stagger beneath the load I have here taken up, but He who gives the burden will also give the strength." One who knew Mrs. Brewster intimately wrote of her: "There are friends who touch us from above, whose very breath is an inspiration, whose ambitions are limitless. . . . The educated skill with which her work was done was a vital part of herself. Sometimes she planned from a higher plane than was quite practical, but is not that very foreseeing of hers a present inspiration?" Her plea that the Helper "be received into your hearts and used as though all your own," met a generous response. The November issue of the first year announced two thousand three hundred and seventy-seven subscribers. The women who had pledged themselves financially to its support, for five years, were never called upon.

For eight years Mrs. Brewster's facile pen and devoted care blessed our magazine. With a view to going abroad she resigned her position in 1886, and Mrs. Emeline Burlingame of Providence was elected her editorial

successor. The steadily increasing work had become too laborious for one person, and Mrs. Ella H. Andrews of Providence, R. I., was elected Publishing Agent. She gave the remainder of her life, twenty-four years, serving the Society in this capacity. It is significant to note that Mrs. Burlingame "was the woman who first interested her, as a young lady, in the work of the F. B. W. M. S." The same systematic organization of forces that has been one of the glories of the Free Baptist denomination was pushed by Mrs. Andrews. Each local auxiliary was supposed to have, and as a rule *did* have, a wide-awake, earnest woman as "Local Agent" to look after the Helper's interests in the community, and keep in touch with the Quarterly Meeting Helper Agent. The latter had the general oversight of all Local Agents in her district, and in turn reported frequently to the State Agent, who was responsible for her State to the Publishing Agent. All these officers by public presentation of the magazine, innumerable letters and untiring personal solicitation, rolled up a fine subscription list. Mrs. Andrews' term of service may well be called the "Golden Age" of the Helper. During it occurred a crisis in the life of the magazine,—a brave fight put up by the editor and the publisher for the very existence of this child of the F. B. W. M. S.

When in 1905 the Boston office of the Morning Star was discontinued, the printing of the Helper was given to Mr. W. L. Streeter, Saco, Me. This had the essential advantage of being near Mrs. Whitcomb, whose editorial "Sanctum" was in Ocean Park. The Helper had been mailed from both Providence and Boston as second-class matter without any questions; but a similar application to the Saco post-office was denied. The Postal Laws require that "while a publication may have more than one office for the transaction of business, it may be entered to the second-class of mail matter at only one, and that, the known office of publication." Mrs. Andrews' designation, "Publishing Agent," led to the misapprehension that the Helper was really *published* in Providence, whereas, subscriptions only were received there. As soon as the first application at the Saco office for second-class rates was denied, full explanations were made and changes in the wording of the covers of the Helper in an endeavor to meet the requirements of the P. O. Department. All was in vain. Thereupon Mrs. Whitcomb began a correspondence with the Third Assistant Postmaster General which extended through nearly a year. In the meantime, that subscribers might receive their Helper in time, the



treasurer of the F. B. W. M. S. deposited thirty dollars a month (once sixty dollars) to send the magazine as first-class mail. Mrs. Whitcomb, in most tactful, business-like, and appealing letters, interested Congressman Charles H. Littlefield, whose father was a Free Baptist minister, and he in Washington arose to "help those women." After the fourth application, filled out most painstakingly by the Publishing Agent, "Uncle Sam" was convinced of the integrity of the F. B. W. M. S. and the Helper was admitted as second-class mail at the Saco P. O.; and the Postmaster General ordered a refund of the first-class postage, then amounting to some \$200.00. But for the persistent effort of Mrs. Whitcomb and Mrs. Andrews and the chivalrous intervention of Mr. Littlefield, our Helper would certainly have been obliged to cease publication.

Mr. Streeter became the authorized Publisher of the Helper, and Mrs. Andrews and her successors were thereafter designated General Subscription Agents. When in 1910, Mrs. Andrews was suddenly removed from earth's activities, nobly did her husband and her daughter, Miss Lydia, step into the gap in our ranks, and for three years cared for the Helper's subscriptions. At the Annual Meeting, at Ocean Park, August, 1913, Miss Alfreida M. Mosher was elected General Subscription Agent. The next few years were precarious ones for missionary work and magazines; but ours survived to render important service during the days of transition to a new order. Miss Mosher's "Publisher's Notes," always stimulating, gave Helper readers an intelligent outlook on "Christian Americanization." To her, came also, in 1919, the task of closing up the business affairs of the Helper, and well did she discharge this duty.

When in 1894 Mrs. Burlingame resigned the editorship of the Helper, it held an enviable place among the periodicals of its own class. The presentation of specific knowledge of our own fields, tactful setting forth of methods of work, and persuasive appeals for new ventures, had made the magazine a most effective ally in the work of the society, "*Post mortem* thanks may be heard in heaven, but I suspect that higher things will make them seem less needed there than now when we are plodding along the level stretches of life," wrote Mrs. Burlingame. This conviction *expressed* in generous appreciation of the talents and services of others had won lasting gratitude from many a fellow laborer and endeared both the magazine and its editor to an increasing host of friends. Of the Helper, Mrs. Burlingame wrote, "It had become very dear to me during the eight years that



I had been its editor, and it was with genuine satisfaction and trust for its future that I hailed as my successor the daughter of my friend and co-worker, Mrs. Mary R. Wade, Mrs. Nellie Wade Whitcomb."

In perfecting the *Missionary Helper*, Mrs. Whitcomb spent the remainder of her life,—twenty-four years of almost prodigal energy and lavish devotion. With the magazine already enlarged and printed in easily

read type, it remained for her to beautify its appearance and increase the charm of its message. Before she became the editor, pictures were practically unknown.

In her first issue, January, 1895, appeared a cut of the retiring editor, Mrs. Burlingame; then followed, one each month, the general officers. Next year came the faces of our missionaries,—Miss Beebee Phillips, and "Dr. Mary" among the first,—until we "knew by sight" our workers at home and abroad. The map of our India field, now so familiar, appeared first in February, 1896, and two years later the first Storer cut.

"The *Helper's* attractiveness and usefulness is increased by the many pictures taken on the spot,"

was the well earned commendation of this effort, in which our missionaries generously co-operated. Mr. Albert Armstrong, our Ocean Park photographer, gladly aided and the Shayler Engraving Co., of Portland, gave to the magazine some of its best work. The "Cut Fund" made up of gifts by individuals and societies was established by Mrs. Whitcomb, who, to increase its amount, sold the popular



Mrs. Nellie Wade Whitcomb  
Helper Editor 1895-1918

"India Post Cards," and ferns and mosses mounted by our busy missionaries. With her, also, we associate the "Sustaining Fund," the plan of which was set forth by Mrs. Andrews on the covers of the October Helper 1906: 1st. Individuals and Societies became responsible for five new subscribers for three years; 2nd. Individuals and auxiliaries took shares for the support of the Helper at three dollars each, the pledge holding good until the one making it asked to be released. These plans received good support and the money received was a decided help to the magazine. Can we ever forget the earnest, enthusiastic presentation of these claims by our Editor at Annual Meeting, and her radiant, smiling "Thank you" as pledges were gladly volunteered?

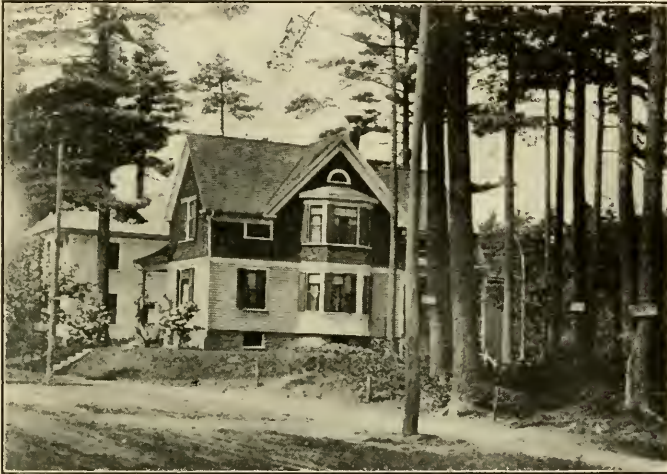
Our Colors were dear to the editor's heart,

"Fidelity, solidity —  
The heart of new and old;  
But the later band expresses  
Its faith in blue and gold."

The covers of the "Souvenir Number," October 1897, commemorating the fiftieth anniversary, or jubilee of the "Freewill Baptist Female Missionary Society" were printed in gold and white. Other issues were made attractive by the beautiful blue lettering, and Storer numbers shone forth in the college colors, orange and black. Thus did our magazine attract the eye as well as the mind and the heart.

What shall we say of its *contents*? While devoted especially to work in the Bengal-Orissa field, and the far-reaching educational work for colored students at Storer College, the Helper gave also glimpses of the "magnitude of God's program of world-wide work." Our society adopted the plans of the United Study of Missions and, beginning in 1901, with *Via Christi*, the first study book, the Helper gave place upon its monthly programs to these world-wide studies. To do this without neglecting our own fields, required careful condensation of the wealth of material. Mrs. Whitcomb planned a year's Helpers in advance. September gave us "An Acquaintance Party," with a pre-view of the next study book, and "get-together" features; November, "The Story of the Year," annual reports; February, "Prayer and Praise"; March, the anticipated "Call" for our Annual Thank Offering service; April, material for the same. Special numbers were devoted to Storer College. The Children, Our Young Women, and along with

this denominational work, topics to cover the study book during the year. There were bright bits of information about "our folk and other folk"; personal letters from home and foreign workers; "Notes by both treasurer and subscription agent, which were far more than mere statistics; lists of books, leaflets, costumes and curios furnished by the "Bureau of Missionary Intelligence"; a page devoted to "Our Quiet Hour," well worth the price of the magazine. This also might be said of the uplifting "In Memoriam," poetry, and other timely and invigorating quotations "chinked in" through-



The Hermitage, Helper Sanctum, Ocean Park, Me.

out the pages of the magazine. For many years the Helper Branch of the International Sunshine Society enjoyed a delightful page edited by Mrs. Rivington D. Lord. "Missionary Reminiscences" was first published as a serial in the *Helper*. Among other articles of permanent value were the series on "Some of Our Well Known Workers," and a series on the Judson Centennial, together with picturesque sketches of travel and life in India by our corresponding secretary, Miss Lena S. Fenner. During the last few years timely articles on Christian Americanization and other present day religious and educational problems have been given space. "From cover to cover the *Helper* teems with life and actuality," wrote one enthusiastic reader.

To characterize Mrs. Whitcomb's editorial ability a few tributes only must suffice: "To her services as Editor of the *Missionary Helper*, Mrs. Whitcomb brought a refinement of taste, a skilled and almost poetic diction, a broad, sympathetic appreciation of people and work of many kinds, and *undistracted devotion*." "With the flexible style of an ever ready writer she combined *knowledge* of the Free Baptist denomination." "The perfection of her work came not alone from genius, it came, too, from *study*." "To the *Missionary Helper* she has given an exquisite touch, so unique that it has been a joy, its work a success, and she herself beloved by hundreds and thousands of people the world around."

The *Missionary Helper* served not alone the F. B. W. M. S. "Its gracious influences have been of greater value in the wide circle of the Kingdom of Christ than most of us realize," wrote Dr. Alfred Williams Anthony. "In an altogether unostentatious way Mrs. Whitcomb rendered a large contribution to the denomination. So soon as a course of action seemed to her wise, even though it involved departure from accustomed ways, and no little sacrifice of personal choice, she not only committed herself to it, but wisely and tactfully set it forth with voice and pen to persuade others. In the editorial office she has not only disseminated information clearly and convincingly, but she has also served as a leader, loyal to the denominational policies, tactfully explaining and consistently supporting them." Concerning the transitions in the W. M. S. she wrote in 1897: "What is the duty of the *Helper* to this time? 1st. Our magazine must be the voice of our officers as they explain the new order. 2nd. The voice of our missionaries in Bengal-Orissa as they tell us of their blessed work and its needs. 3rd. A medium of communication between our new friends of the W. A. B. F. M. S., the W. A. B. H. M. S. and the Free Baptist auxiliaries. 4th. A means by which leaders of the Baptist Women's societies may become better acquainted with their new fields. *There is, at present, no other way in which any of these results can be obtained to any extent.*" When the earlier talk of union made some of our auxiliaries restless, then our officers sent out the call for us to "*keep together and go together; to be united among ourselves until we were united with others.*" Note her sacrificial courage as she continues: "Those who best love the *Missionary Helper*, who have been most closely associated with it, and who believe it has supplied a positive need for many years will be ready to yield gracefully to the inevitable when they are convinced that its mission has been

accomplished." Thus was much conserved that might easily have been lost, not only in our missionary work but also in our churches, by her who kept "steady, ready and brave."

Here our pen falters. Increasing physical weakness made it imperative for Mrs. Whitcomb to be relieved of the details of editorial work.



Miss Alfreida M. Mosher  
Helper Publishing Agent, 1913-1919

"We could hardly wait," she joyfully writes, "to make an announcement that makes us very happy: Miss Doris Elizabeth Folsom, Sanford, Me., has consented to become assistant editor of the *Missionary Helper*. . . . She is the grand-niece of Mrs. Mary R. Wade." She continues, "The Editor again says 'Thank you' to everybody for the help and cheer so



freely given throughout the years. . . . Whatever changes come to us in life and work, as individuals or as a society, may we face the future with serene faith and joyful appreciation of the service of others expressed in Whittier's lines:

“ Hail to the coming singers!  
Hail to the brave light bringers!  
Forward I reach and share  
All that they sing and dare.”

Thus could she write October 13, 1918; Nov. 13, her radiant spirit facing “toward the Brightness, out through lanes of whiteness” went “all the way to God.”

The first task that confronted our new assistant editor was the difficult one of editing a “Memorial” to Mrs. Whitcomb. With noticeable skill she joined together by notes of her own the exquisite tributes penned by life-long friends and the co-workers of a quarter century adding to those choice verse of her own. Again the Helper appeared in our Editor's favorite colors, gold and white, fitting symbols of the purity and brightness of her life. The beauty and harmony of the “Memorial” proved our young editor “a workman that needeth not to be ashamed.” The Helper for 1919 was already mapped out, with much material on hand; to this Miss Folsom added timely editorials and by selections from Mrs. Whitcomb's poems, tried to make us miss less the “touch of a vanished hand.” Our Helper had been cordially welcomed by the leaders in the W. A. B. M. Societies and some of its highest praise came from them. For years the F. B. W. M. S. had made generous annual appropriations for the support of the Helper, believing “the money wisely invested and bringing larger returns than it would be placed anywhere else.”

But in the gradual union of Free Baptists and Baptists there ceased to be public opportunity to obtain subscriptions to the Helper as there were no longer distinctive Free Baptist meetings. The officers of the F. B. W. M. S. no longer felt justified in putting funds into the continuance of the Helper, though there was money to do so. Sorrowfully, because of what it had been in our individual lives and in the life of our Society, its discontinuance was recommended with the December number, 1919.

“Men own that life to be highest and best which is a conscious, voluntary self-sacrifice.” In a beautiful “L'Envoie,” Mrs. Lucy P. Durgin,



our President, said referring to the Helper, "I had almost said 'whom,' so vital is it, so human, that it seems like a benignant personality." Julia Phillips Burkholder in her "Good-by Letter" to her "child" wrote: "For 40 years you have held the family together"; and Mrs M. A. W. Bachelder voiced the hearts of that living family in these words:

"Our Missionary Helper will remain in beautiful memories of associations with strong, spiritual women; a vision of loving, successful missionary service; a hope of ever-widening opportunity; a faith in the ultimate triumph of the cause for which it has stood. It Will Not Pass."

"After the Bible, nothing helps to broaden the intelligence and deepen piety more than a thorough knowledge of Missions."

## CHAPTER VII

### FINANCE

“What are we giving today?  
Some have given father, mother,  
Loving friends and pleasant ease,—  
All the dear home ties have severed.  
How compare our gifts with these?”

I N June 1873, at the New Hampshire Freewill Baptist Yearly Meeting, held in Sandwich, the writer was elected the treasurer of the newly organized Free Baptist Woman's Missionary Society. At that time she was known to the people of her denomination only as a book-keeper in the Morning Star Publishing House, Dover, N. H. It was the confidence of a friend that gave her the position. The treasurer's work was very light for a long time. At the first annual meeting of the Society the following October, there was in the treasury only \$535.40; one hundred dollars of this sum having been contributed by Mrs. M. M. H. Hills, who made the first five life members of the Society. Year by year the annual contributions increased until they reached \$10,000 a year for the regular work. Now we remind ourselves that the denomination never exceeded a membership of 85,000. This very fact of the limitation of members, however, had its compensations, in that it trained its workers in a life of large sacrifice for others; bound them in close personal ties; made it easy to assign special work to individuals, and gave free play for the co-operation of men and women in a common service.

The first appropriation of the Free Baptist Woman's Missionary Society through its Board was for the outfit and passage of Miss Susan R. Libby of Dover, N. H., as a Missionary to Balasore, India, followed the next year by one for a worker to Storer College, Harper's Ferry, West Virginia. When nine missionaries had been sent to India, property was purchased in Balasore for an orphanage, and named Sinclair Orphanage for the givers; a home for missionaries in Midnapore with a dispensary was

also purchased, and still later, land in Balasore was secured on which was erected Kindergarten Hall. As the India work grew individuals assumed the support of children in Sinclair Orphanage, and Bible women and Zenana teachers in the different Mission stations. Women at home were very happy in this personal work as it made the people of India seem very real to them.

The policy of our Society from early days has been to apportion the annual budget among the State Societies and recommend that they in turn apportion to the local church auxiliaries. Soon the Board saw the necessity of establishing a financial policy to govern its basis of appropriations in preparing the yearly budget. This budget included, home and foreign work and administration expenses. After much consideration it was decided that the appropriations should not exceed the probable annual income, always allowing for a normal increase. The result has been that only twice in the history of the Society, covering a period of forty-seven years, has there been a deficit, and only once has the amount been over fifty dollars.



Miss Laura A. DeMeritte  
Treasurer 1873-1913

On the latter occasion a woman not noted for generous impulses, came to the treasurer and asked how she could help the Society. Told of the situation and that she could help most by giving her check for \$500.00, the amount of the deficit, the treasurer was gratified a few days later by receiving the same in full. At other times when a shortage seemed imminent, auxiliaries and friends were appealed to through "The Missionary Helper" for prayers and gifts and the need would be immediately met.

At the annual meeting of the Society and Board held in Brooklyn, N. Y., in October 1890, the appeals from the India field were so urgent and piteous that the duty of increasing appropriations beyond the regular sources of supply became imperative. When the situation was presented to the Board, the members knelt in prayer for guidance. It was a beautiful service, permeated with spirit of dependence in our Heavenly Father. As a result it was voted that a Thank Offering Service be held in each church. An appeal for this First Thank Offering was made through "The Missionary Helper." The Auxiliaries and churches were asked to make this a public service if possible. The success of the plan proved so great that each year since for thirty years, scores of Thank Offering Services have been observed. These are often held of a Sunday evening, and made attractive by the participation of children, and by special decorations of flowers and banners. Not only has this offering saved the Society from a possible deficit, by adding thousands of dollars to its treasury, but it has proved a constant reminder that our dependence is not on dollars *per se* but in our Heavenly Father in whose hand are the gold and the silver and every good thing.

The next financial problem our Society faced was its relations with the General Conference of Free Baptists. When the Free Baptist Woman's Missionary Society became incorporated under the laws of the State of Maine it was as an independent organization, with the relation of associate worker with the other benevolent organizations of the denomination. Later the other organizations, Home and Foreign Missions and Publication Society, were merged into the General Conference of Free Baptists. The independence of the Woman's Society was tenaciously held by many women and men too, — and opposed as vigorously by others, all conscientious in their differences. Between the extremes was a small number who wanted an adjustment that they knew could only be effected by mutual concessions. After some years this was secured, and the plan of work as outlined by the W. M. S. was adopted by the General Conference held in Hillsdale, Michigan, in September 1904. In July 1905, a Joint Committee consisting of R. D. Lord, O. D. Patch, H. M. Ford, Lucy P. Durgin and Frances S. Mosher proposed the plan which the Woman's Missionary Society accepted under some conditions at its Annual Meeting held at Somersworth, N. H., October 12, 1905. The Conference Board accepted these conditions August 21, 1906, and December 20, 1906, the legal contract was signed. General

Conference now took over the control of the India work, aided by an India Committee made up of all the missionaries, men and women, in the field. The written contract between the two bodies pledged the Woman's Society to send quarterly to the treasurer of the General Conference all moneys received for the India work. All un-specified contributions were subject to the action of the Woman's Board. In this way the Free Baptist Woman's Missionary Society became a trustee for all gifts for foreign missionary work to its treasury, without sustaining responsibility for work over which it had no control. This contract brought harmony at home and abroad and strengthened the working ties between men and women. At the same time it resulted in deficits in some departments of our work which, under the contract, the Conference Board was pledged to meet. But our love of the work was too great to allow us to look on with indifference. As in the past we appealed to our friends asking for contributions toward a Contingent Fund. Out of this the treasurer was instructed to take each quarter, the amount needed to meet department shortages. This appeal met with a ready response, and the Contingent Fund supplied every need. So under the contract we contributed as much to the India Fund as we had previously done.



Miss Edyth R. Porter  
Treasurer 1913-1920

Our brief review of the finances of the Free Baptist Woman's Missionary Society would not be complete without mentioning its Permanent Fund. Early in its history legacies began to accumulate until now it amounts to \$59,000, with as much more known to be coming to it. It is made up of a number of individual funds named for the donors, the income to be used according to their expressed wishes. The largest as yet, \$30,000, is the Cristy Fund. It was given by the will of Robert Cristy of Dover,

N. H. He directed that the income be used for the "education of the colored children in the United States in the English branches." This pays salaries in whole or in part at Storer College, Harper's Ferry, West Virginia.



Miss May Malvern  
Vice-President 1916-1917

The investing of the funds is in the hands of an Investment Committee appointed by the Society annually.

Only the treasurer and assistant have been paid officers. In addition a small appropriation has been made from time to time for field work, mostly in the West, and yearly for a Secretary of the Literature Department. In addition to her regular work as treasurer, the writer, the incum-



bent of that office for forty years, has travelled much East and West. I want to testify that this service has brought me in touch with some of the most considerate, kind-hearted, responsive and loyal of women. This gratuitous service has been shared with many of our women, visiting churches and attending quarterly and yearly meetings and thank offering services. The greatest agent of all for getting funds has been The Missionary Helper. Its pages were always open to monthly "Treasurer's Notes," and to appeals from India and the home field.

When the General Conference Board passed over the control of all its benevolences, to the Northern Baptists in 1911, the obligations of the contract were assumed by the American Baptist Foreign Mission Society, until the Woman's Societies should have time to get acquainted and decide upon a wise policy for future work. These obligations were later transferred from the American Baptist Foreign Mission Society to the Women's American Baptist Foreign Mission Society, when in 1916 the latter organization became responsible for our work in India. Now all our work is a part of the Woman's American Baptist Home and Foreign Mission Societies, and it must be a satisfaction to the women of the Free Baptist Woman's Missionary Society to know that the Woman's Baptist Societies are pledged to appropriate at least as much to our home and foreign work as our Society was doing at the time of the transfer. As the years go by and needs arise doubtless the appropriations for the same will increase, yes, beyond what we, with our limited constituency, could hope to do for our well-loved work.

It is necessary that our Society continue its incorporation for an indefinite period to care for unmatured legacies, the transfer of the same, and such other legal and financial matters as may need to come before it.

The Free Baptist Woman's Missionary Society has a record that will bear scrutiny and is the story of the love of many women for its work that will be passed on to children's children.

We thank Thee more than all, dear Lord,  
 For the gift of thy dear Son,  
 That whosoever will may come,  
 And offered mercy find;  
 That whosoever means not one,  
 But all of human kind.

ELIZABETH PATTAN

## CHAPTER VIII

### THE THANK-OFFERING SERVICE

“It may not be my way,  
It may not be thy way;  
And yet in His own way  
The Lord will provide.”

THE *Boston Herald* of January 3, 1916, says the Advocate, gives an extract from a lecture by Dean Fenn of the Harvard Divinity School, at one of the Lowell Institute lectures, on “The Religious History of New England.” He described the rise, influence and doctrine of the Freewill Baptists and quoted the testimony of Henry Ward Beecher to the effect that the Freewill Baptists were always on the right side of every moral question, and on the evangelical side of every controverted doctrine. “The preachers of those churches,” said the lecturer, “kept journals, and I know of no documents richer in human interest than these memories, nor any which throw more light on the New England of the first half century.”

We, the heirs of their large faith, forethought and good deeds, have a most wonderful heritage, which we are trying to pass on to bless others, the world over. In October 1890, the annual meeting of our Free Baptist Woman's Missionary Society was held in Dr. Rivington D. Lord's church in Brooklyn, N. Y., in connection with the denominational Anniversaries. Each report was most interesting. From that of the Corresponding Secretary, Mrs. Lowell, we learned of the many doors of opportunity wide open and inviting our attention as never before. Our missionaries in India and our teachers at Storer College, West Virginia, were asking for larger appropriations with which to meet these opportunities and enter these open doors. Some of our western churches were also looking to us for aid; but the present resources of our society were not equal to these extra demands. Our President, Mrs. Mary A. Davis, called a special meeting of the Board of Managers, for the early morning hours, in the parlors of Mrs. Lord, to carefully consider these needs and try to find some way to increase our funds. The women met promptly, and, after stating the object of the meeting, Mrs. Davis suggested that we have a season of prayer, asking

that the way be clearly revealed to us. All knelt, and each of those women pled for the guidance so sorely needed in our work. As we arose, Mrs. Wade requested that Mrs. Anna E. Dexter should sing the, then, new hymn "The Lord will Provide," and as her beautiful voice so sweetly sang the words at the head of this chapter the sentiment of the song seemed to rest upon us like a benediction. Just why the remembrance of a Thank-Offering service of the Woman's Christian Temperance Union recently attended in her home city, Providence, R. I., should so persistently recur to Mrs. Ricker, until she suggested it as a possible plan, and Mrs. Porter, who also attended this service, should so heartily approve, and the other women so enthusiastically endorse the idea, seems more beautifully answered in Isaiah 65-25, "And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear."



Mrs. Clara A. Ricker

Twenty-two years Chairman of Thank  
Offering Committee

Mrs. Andrews, Mrs. Ricker and Mrs. Porter were appointed a committee to have charge of the matter, and it was decided to arrange for Thank-Offering Services to be held on June 10, 1891. Many letters were written friends, churches and pastors in its behalf; and explanatory articles, a letter of appeal to the women of the auxiliaries, a "Call" and "Suggestive Program," were prepared for numbers of the *Missionary Helper* from February to May.

At the Annual Meeting the following Autumn our Treasurer, Miss DeMeritte, reported four hundred dollars as the financial result of our first Thank Offering, and so many letters were received commending the service as one of spiritual uplift and profit, that it was voted to observe it each year, and the same committee was re-elected. After three years Mrs.

Andrews resigned, because of her many duties, but very much of the success of this observance is due to her clear foresight, business methods, and the firm foundation, laid by her, of prayer, service, and sacrifice. Mrs. Porter served on this committee as an active member until called to lay aside the cares of this life. Mrs. Ricker served continuously for twenty-five years. Others have been members: Mrs. Swan, Mrs. Dexter, Mrs. Cheney, Mrs. Whitcomb, Mrs. Jordan, Mrs. Stillman, Miss Waterman, each serving faithfully and well.

It was decided to designate May as Thank Offering month, in which each Church and Auxiliary could select the time most convenient. But always the "Call" appeared in the March Helper, and a suggestive program in the April number, and printed invitations and envelopes for the gifts were furnished free to all. This Thank-Offering Service became one of the characteristic features of the work of our Woman's Society. From the "Bureau of Missionary Intelligence" so ably cared for by Mrs. Chapman, poems, stories, curios and costumes were always available. The committee spared neither time nor pains in gathering from the missionary supplies of all denominations, material suitable and attractive for this service. Many of our most talented writers prepared original exercises of permanent worth. The use of the Society colors, blue and gold, on invitations and banners, decorations and costumes made the Thank-Offering meeting one of the red-letter events of the year. So popular did it become that the children also observed it, having a meeting and program all their own. To our Baptist sisters with whom we are now working, the Free Baptist Woman's Missionary Society has brought this much-loved observance and it has been cordially received by many of them and in some states has become a part of the scheduled program of the work.

There has been a steady increase in gifts year by year, the total for the first twenty-three years reaching \$30,000.00, and totals since have given us many thousands and enabled us to greatly extend the scope of our work. Surely "Faith and Works win." But far beyond the worth of these recorded results is the value of the unwritten history; the deepening of the spiritual life of the individual and of the society through gifts and prayer and service.

"No offering of my own I have,  
Nor works my faith to prove,  
I can but give the gifts He gave,  
And plead His love for love."

## CHAPTER IX

### CHILDREN'S WORK

We had counted up the offering  
Of the tiny dimpled hands,  
That with joy their all were proffering.  
For some child in far, dark lands.

ALICE TWORT BASSETT

ANY one at all familiar with Free Baptist History is well aware that very early in the life of the denomination the importance of work for and with the children was duly emphasized.

In 1850, at the third annual meeting of the Freewill Baptist Female Missionary Society, Amos Sutton, twenty years a missionary in India, said, "Teach your children about missions. Sow the seed in their young hearts and it will blossom and bring forth fruit when they are men and women." And this admonition seems to have been ever before our women. Four years after the organization of the Free Baptist Woman's Missionary Society in 1873, plans were made to interest the children in sending a missionary of their own to India. Mission Bands were formed in many churches; the children aided materially in the support of Miss Ida O. Phillips, the first children's missionary, and later in the support of Miss Emilie E. Barnes, also in the building of Myrtle Hall, the girls' dormitory, at Storer College. In 1895, the children and young people of Rhode Island united in the support of the first kindergarten in our Field, held in the new Kindergarten Hall at Balasore, India.

Children's Secretaries were appointed east and west, who did much to stimulate Missionary interest among the children of our churches. It was one of these secretaries, Mrs. Ethelyn H. Roberts, who had put much time and loving thought into work for the children, who organized in her own church in Pawtucket, R. I., in June 1898, the first "Cradle Roll." A report of the first Cradle Roll Party held in that church was given at a Board Meeting of the F. B. W. M. S. the following summer at Ocean Park,



Maine. It attracted the attention and interest of Miss L. A. DeMeritte, who asked that Mrs. Roberts present this plan of work with the children, at the Annual Meeting at Dover, N. H. A similar plan had been used by other denominations. This plan was favorably received at the Annual Meeting and soon "Cradle Rolls of Little Light Bearers" were organized east and west, and hundreds of young men and women in our churches

today will recall the Cradle Roll Rallies which they attended with mothers, where they first learned of our "Brown Babies" of India, and gave their pennies in the little blue dollie mite-boxes. Who can doubt that the "drives" of later years were made possible because of the training received in those early days. Surely the thought of the Cradle Roll was a seed planted in some mother's heart by God himself. Many mothers were encouraged by the motto of the first attractive enrollment card to teach their little ones to—



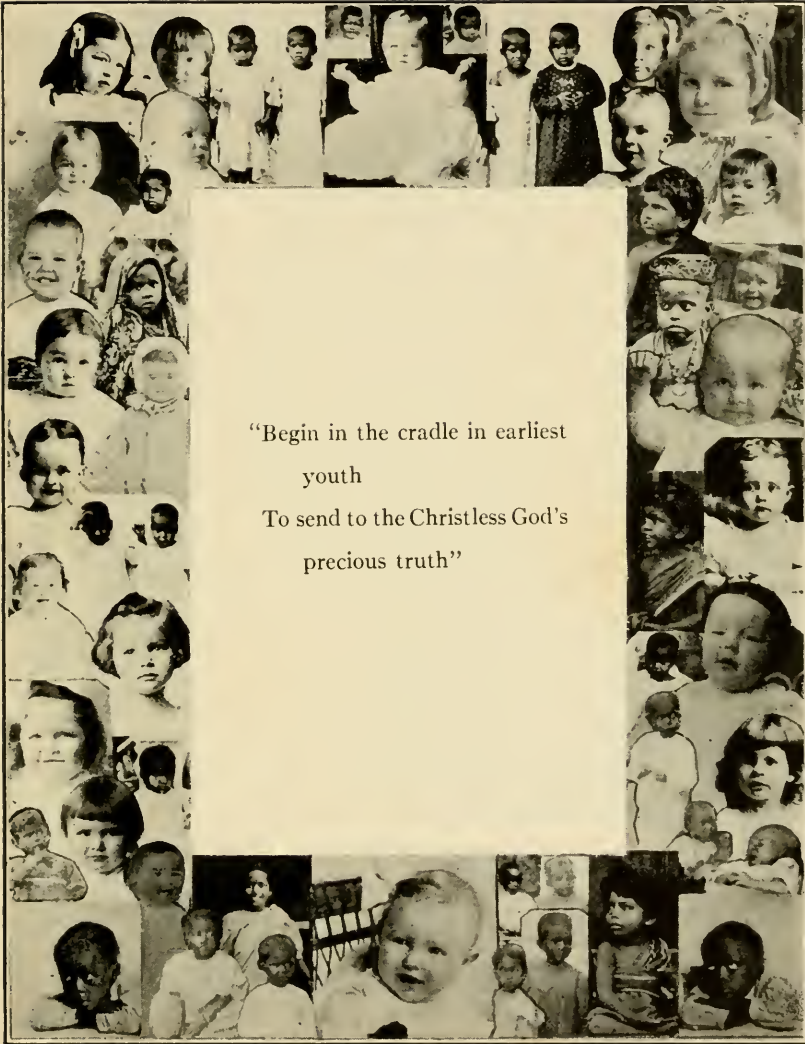
Mrs. Laura E. Hartley  
Cradle Roll Superintendent  
eleven years

"Begin in the cradle in earliest youth,  
To send to the Christless God's precious  
truth."

Many women who had not been at all interested in church-life and work, were reached and helped, and given a broader view of life and service to God and humanity, because of the interest in her baby shown by the Cradle Roll Superintendent.

As this was especially a work of little children, for little children, the money from the mite-boxes was used to support the little ones in Sinclair Orphanage, Balasore, India. The first Cradle Roll baby was Anandini, an orphan girl who came into the hands of Miss Gaunce, then Superintendent of Sinclair Orphanage. The second was Bijou, then Jennie and others followed. It would be interesting, if we had space in this chapter, to speak of these girls, now grown to womanhood—of how they developed Christian character under the influence of the Orphanage "Mothers," and are now in Christian homes of their own, with all that means in India.





“Begin in the cradle in earliest  
youth  
To send to the Christless God’s  
precious truth”

Our Babies, Over-Land and Over-Seas

When Mrs. Roberts resigned from her position as General Cradle Roll Secretary, Mrs. Ada M. L. George proved a worthy successor, and many a mother remembers the helpful letters of this faithful worker. She in turn was succeeded by Mrs. Julia T. Mitchell, who served for one year faithfully and well. Then the writer was appointed to the position, which she held for eleven years, until because of union with the Baptists, the office was discontinued.



Jennie June,  
supported by Cradle Roll

The first beautiful Enrollment Card bore the stamp of our Society, but came to us through the courtesy of another denomination. This with an explanatory leaflet, written by Mrs. Roberts, giving our plan of work, comprised our Cradle Roll equipment until 1907. Then leaflets were issued, pictured stories of our India Brown Babies, exercises for Rally Day, our own enrollment cards, memorial certificates, and mite-boxes made attractive by pictures of our Cradle Roll children at home and overseas, Rally Day invitations and birthday postcards. Large space was ever generously

accorded the Cradle Roll cause in the pages of the *Missionary Helper* by its editor, Mrs. Whitcomb, who delighted in this work for the children. All this publicity helped to increase interest and soon we had about two thousand children enrolled in this work for the Kingdom.

The children were members of the Cradle Roll from birth until six years of age. To fill the need in churches where there was no Junior C. E. the Advanced Light Bearers Society was formed, that the missionary train-

ing might be continued. Into this, the six-year-old Little Light Bearers were graduated becoming Advanced Light Bearers. This older society gave some woman in the church scope for all her mother-love and ingenuity.

The meetings were real trips into wonderland for the children. India, China and Japan were visited in song and story and picture, until the children of these countries became almost as real as the children about them. Many happy hours were spent in making scrap-books, pasting post-cards, and dressing dolls, to be sent to the missionaries for the children over-seas.



Robert and Kenneth Frost and their Ayah.

Balasore, Orissa

Many of our young men and women trace the beginning of their interest in missions to the meetings of these children's societies.

Our "Cradle Rolls" have now become "Jewell Bands" and the Advanced Light Bearers Heralds, but the work for and with the children goes on, and we rejoice in the larger opportunities that the present brings to our children and young people.

And always love can speed with gladness  
Nor need beware,  
May we not hope, O God, that loving  
Is part of prayer?

IDA LORD REMICK

## CHAPTER X

### UNION

With grateful hearts the past we own,  
The future all to us unknown,  
We, to Thy guardian care commit  
And peaceful leave before Thy feet.

DODDRIDGE

THE Free Baptist Woman's Missionary Society maintained a very independent organization from 1873 to 1906. But somewhat previous to 1906 there had been a growing conviction that a closer co-operation between General Conference and the Woman's Society would make for more effective service on the Foreign Field. After much discussion and a careful study of the situation, a contract, conserving the interests of each, was made between the Free Baptist Woman's Missionary Society and the Conference Board of the General Conference of Free Baptists, December 20, 1906, for union of work in the Bengal-Orissa Field. When the General Conference united with the A. B. F. M. S. some arrangement had to be made about this contract. It was decided that for the present it would be best for the A. B. F. M. S. to take it over, which it did September 26, 1911.

At the Annual Meeting of the Free Baptist Woman's Missionary Society, August 2, 1915, all recognized, even those who had been most conservative and reluctant, that the rapid union of state and church societies was making a change of policy imperative and a committee on Conference with Baptist workers was appointed. This committee was Mrs. M. A. W. Bachelder, Mrs. F. S. Mosher, Miss Edyth R. Porter, Mrs. Lucy P. Durgin, Mrs. Harriet P. Stone, Miss Harriet A. Deering. The first joint meeting was with members of the A. B. F. M. S. at Ford Building, Boston, Tuesday, December 14, 1915, at ten A. M. Mrs. Mosher, Miss Porter and Mrs. Bachelder represented the committee. A careful review of the situation was made and a joint meeting of the three Foreign Mission Boards planned

for Thursday the 16th at two P. M. The situation was again reviewed, followed by frank discussion. The time did not seem ripe for final plans but the hope was expressed that these could be made before the annual meeting of the Baptist Boards in May. The following vote was taken:

+ "WHEREAS, an invitation has been extended by the Woman's American Baptist Foreign Missionary Society to the Free Baptist Woman's Missionary Society to unite with them in foreign missionary work, provided satisfactory arrangements can be made with the American Baptist Foreign Mission Society, and WHEREAS, preliminary Conference has been held between representatives of the Free Baptist Woman's Missionary Society and the American Baptist Foreign Missionary Society, and,

"WHEREAS, a continuance of the present arrangement between the Free Baptist Woman's Missionary Society and the American Baptist Foreign Mission Society respecting support of work in the Bengal-Orissa field involves increasing difficulty for the Free Baptist Woman's Missionary Society in the raising of funds among their constituency on account of the rapid progress of union between Free Baptist and Baptist churches, and the consequent tendency to the coalescing of woman's circles of the Woman's American Baptist Foreign Mission Society and the woman's auxiliaries of the Free Baptist Woman's Missionary Society;

"RESOLVED That this conference recommends to the Boards represented, for favorable consideration, a proposal for union of the Free Baptist Woman's Missionary Society and the Woman's American Baptist Foreign Missionary Society in foreign work, provided that arrangements for such union mutually satisfactory to the two Woman's Societies can be perfected; and provided that arrangements for the conduct and support of woman's work in the Bengal-Orissa Mission can be made to the mutual satisfaction of the Free Baptist Woman's Missionary Society, the Woman's American Baptist Foreign Mission Society and the American Baptist Foreign Mission Society; and, in case of approval of this proposal, each of the three Boards appoint representatives upon a joint committee, to consider and present a detailed plan for union covering the various questions involved."

The President of the Free Baptist Woman's Missionary Society, Mrs. Lucy P. Durgin, and the Corresponding Secretary, Miss Lena S. Fenner, attended the Northern Baptist Convention at Minneapolis in May, 1916, and met some of the Baptist Women, both Home and Foreign, in council.

Another joint meeting was held June 15, 1916, at Ford Building,



Boston. After most careful consideration it was resolved that the contract between the A. B. F. M. S. and the F. B. W. M. S. be abrogated; that the W. A. B. F. M. S. assume the support of all the work of the F. B. W. M. S. in India; that the F. B. W. M. S., in union with it, pay its foreign mission money toward the work as in the past, also the income of



Mrs. Mary Augusta Wade Bachelder  
Our Representative to the  
W. A. B. F. M. S.

the invested funds above a due proportion for administrative expenses; that the property in the Bengal-Orissa Field be transferred to the W. A. B. F. M. S. on condition that it be used for the purposes specified; that the legal organization of the F. B. W. M. S. be kept for the care of invested funds and whatever trusts through bequests and other gifts may come to it; that The Missionary Helper be continued for the present and that a committee be chosen as a medium for all arrangements between the two societies. This report was accepted by the Board of Managers of the Free Baptist Woman's Missionary Society, July 25, and ratified by the Society at its annual meeting at Ocean Park, Maine, August 2, 1916.

The following action was taken by the Finance Committee and Foreign Department of the Woman's American Baptist Foreign Mission Society on August 2, 1916: VOTED: "To accept the report of the Sub-Committee of Conference, respecting the Woman's Work in the Bengal-Orissa Field, held in Boston on June 15, 1916, and to endorse the action of the Board of Managers of the Free Baptist Woman's Missionary Society at its Annual Meeting, held in Ocean Park, Maine, on July 25, 1916." At a meeting of the same committee, October 4, 1916, the following action was taken: VOTED: "That the Free Baptist Woman's Missionary Board be requested to appoint one woman to serve unofficially on this committee



until the Board of Managers can appoint and the Executive Committee elect her." Mrs. M. A. W. Bachelder was appointed to this place and has been cordially received at the meetings. Union with the Woman's American Baptist Home Mission Society was made less complicated as the F. B. W. M. S. had no Home Mission contract with General Conference and held no real estate. After preliminary correspondence and informal meetings, Mrs. Lucy P. Durgin, as a committee for the F. B. W. M. S., met a committee from the W. A. B. F. M. in Chicago, February 19, 1917. Resolutions, with all vital points the same as those of the foreign mission resolutions, were adopted and later accepted by the two Boards. At the annual meeting of the F. B. W. M. S. at Ocean Park, Maine, August 2, 1917, these were adopted. Mrs. Durgin has been made a member of the Home Mission Board. Invested funds were held by the F. B. W. M. S. until 1921. At a Board meeting July 28 of that year, guarantees were received from both the W. A. B. H. M. S. and the W. A. B. F. M. S. that the invested funds transferred to them by the F. B. W. M. S. will be cared for according to the wishes and purposes of the donors. The committee reported, "Your committee agrees that the time has come for the transfer of our invested funds to these Societies and in view of the foregoing action we recommend that the home and foreign permanent funds of the F. B. W. M. S. be paid into the treasuries of the W. A. B. F. M. and the W. A. B. H. M. Societies." This report was adopted by the Board and ratified by the F. B. W. M. S. at its annual meeting, August 1, 1921. A committee of transfer was appointed who, with the Treasurer, will complete the work. Some undesignated funds are still held by the Society for special needs which may arise.

These negotiations have involved a large correspondence, the working out of many details, a great desire to leave no stumbling block in the way of those who follow and much prayer for guidance. The spirit on both sides has been for the utmost fairness to all, that the work of each shall be properly conserved; the good of the cause has been the ultimate in each heart. With the passing of the years acquaintanship and Christian fellowship have grown and Free Baptist Women have been ready to keep step with the onward march of Christ's Kingdom. They are meeting the new situation in that liberality of spirit, strength and conviction, courage in action, faith in prayer, that has characterized them in the past.

"For their sakes I consecrate myself."

JESUS

## CHAPTER XI

### ONWARD

Oh, let us hear the inspiring word,  
Which they of old at Horeb heard,  
Breathe to our hearts the high command,  
Go onward and possess the land!

JOHN HAY

**T**O appreciate the transformation that has been wrought in the period of time herein outlined, one has only to test the conscience of a century ago, — introspective, dogmatic, unyielding, — with that of today, — far-visioned, of broad fellowship, conciliatory. In woman's life in this country in the middle of the last century, we see her relegated to her domestic sphere, having no public part in the passing phases of life about her; while today, in civic life woman wields the ballot, in educational and industrial life she occupies a place and forms a factor to be reckoned with, and in the church she determines the policies of Mission Boards, which policies reach to the ends of the earth.

In Home Missions we contrast the ignorant, helpless Negro of 1865 with the educated, property-holding, professional man or woman of influence today. In India it is a long way from the shut-in, dependent, superstitious child-wife, with whom we began a half century ago, to the educated, English-speaking, self-reliant, single woman of twenty, who comes the long journey across the big waters, a delegate to our Baptist Jubilee, — our Khanto Bala Rai.

In all this growth and development of the times, we, as an organized body of Free Baptists, and our women, as a Woman's Missionary Society, have felt our responsibility and performed our share of the task. We rejoice in the privilege that has been ours and thank Him who thru all the years has been the wisdom and power actuating His people. The courage of conviction that led us to stand alone for principles in advance of general acceptance, enabled us, when those principles became the accepted rule,

and there existed no longer reason for separation, to loyally return to the body of which we were originally a part.

X In the union of our Woman's Work with that of our Baptist sisters we believe the gain to be mutual. It has been comparatively easy to work out advance experiments of administration and policy in a small body, such as ours. From early days our men and our women have worked together on committees and in General Conference. To our union we bring this experience.

Now it is ours to learn to grapple with large problems, to extend our vision to many fields of endeavor. Our Christian character will be broadened and deepened by this larger fellowship and service. While doing a creditable work with the children, we have realized the incompleteness of our system of organization for our girls and young women. In many instances the Junior and Senior Endeavor Societies have ably filled this need. We rejoice now that our girls and young women are to have the advantages and opportunities of the Children's World Crusade and World Wide Guide. Education in missions and its expression is now a complete span from the babies in the "Jewell Band" to the retired veterans in the Extension Department.



Mrs. Lena Fenner Dennett  
Corresponding Secretary 1910-

Our Denomination and Society have had an honored and honorable past. Let us carry with us all that is valuable into a larger and more useful future. We rejoice in the happy manner in which we have been received into the new working order. We bespeak for our women as large a place as is commensurate with their worth. We urge upon our women a large loyalty and an eager participation in the new way.

The great Baptist Mission Over-Sea and Over-Land includes our smaller

Mission, and holds within it all of impetus and inspiration to command our utmost endeavor and fullest out-pouring of resources. And because both Baptists and Free Baptists are Christ's, and we are one in Him, we recognize our common task as a Kingdom Enterprise, in which we are laborers together, and together with Him.

“Out of the shadow of night  
The world moves into light  
It is daybreak everywhere!”

## CHAPTER XII

### OUR PRESIDENTS

When I'm kneeling at the altar, Thou seemest close beside,  
To gather-up the tender prayers breathed out so far and wide,  
For all the loved and loving ones whom Thou to us hast given,  
To make life's path more beautiful and point the way to Heaven.

MARY R. WADB

### EMELINE BURLINGAME-CHENEY

EMELINE STANLEY was born to Wellington and Celeste Angell Aldrich, Sept. 22, 1836. Her life until her marriage was spent in Providence, R. I., where the sunset period of her life is now being passed. She entered High School at twelve, graduating at fifteen, when she began teaching. Means were thus earned to enable her to take the R. I. Normal School course of one year. In school she excelled in memory work, in composition and recitation. She taught from this time until her marriage at twenty-three. Her first trip out of her native state was made by carriage to Boston when she was fifteen. Two years later she went by train to New York. These were great events.

She says, "Before I was three years old my mother began taking me to the Roger Williams Church; Sunday School and Church in the morning and again to Church in the afternoon." When fifteen, her Sunday School teacher asked her if she wasn't ready to become a Christian. "The thought at once came forcibly to me that I should never become a Christian in future time, it must be in some present moment." She made the decision and was baptized in April, 1851, by Rev. Eli Noyes, returned from India, and pastor of the Roger Williams Church. She says, "The Roger Williams Church opened its doors to advocates of anti-slavery, temperance, and the broader life for women. Few churches of the other denominations did.

Miss Aldrich was married on Thanksgiving Day, 1859, to Luther R. Burlingame, a Brown man, class of '57, from Pennsylvania. The cere-

mony was performed by Dr. George T. Day. Mr. and Mrs. Burlingame lived for two years at Wellsboro, Penn., where Mr. Burlingame was principal of the Academy, six years at Whitestown, N. Y., where Mr. Burlingame was Professor of Greek and Latin in our Free Baptist Seminary, and then

seven years in Dover, N. H. Mr. Burlingame became Publishing Agent in our Free Baptist Publishing Establishment. Five children were born to them, two surviving to adult life, Luther Day of Providence, R. I., and Minnie Thomas of Arizona.



Mrs. Emeline Burlingame Cheney  
President 1873-1886

In Dover she began her public career of writing and speaking. She contributed articles to the *Morning Star*, *Little Star*, and the *Myrtle*, becoming editor of the latter during the remainder of her stay in Dover. In 1869, Dr. Dio Lewis gave the lecture in Dover that he gave three years later in Hillsboro, Ohio, where it inspired the woman's temperance crusade and led to the organization of the W. C. T. U. In Dover, a com-

mittee of women was appointed, meetings held and saloons visited. Mrs. Burlingame was a member of this committee, presided at the great mass meetings held, and was offered the leadership of the movement, which she declined.

"In June, 1873," says Mrs. Burlingame, "Mrs. M. M. H. Hills came to my house and told me I had been elected president of the F. B. W. M. S., just organized at the New Hampshire Yearly Meeting. I at once decided that if president in name, I would be in fact. It had been the custom for women's societies in the denomination to ask a minister to preside, read reports and conduct all public business. I arranged at the first meeting after my election for the women to do their own work. I well remember the first time I presided at the Anniversaries in 1873 at Farmington, N. H. The prominent men, Dr. O. B. Cheney, Rev. Ebenezer



Knowlton (grandfather of ex-Governor Millikin of Maine), who had formerly conducted the exercises for the women, sat in the front pew, ready to grasp the helm should anything go wrong. Ascending the steps to the platform I was too abashed to stand behind that sacred thing, the pulpit, but stood beside it and did my best. Other officers sustained their parts well. At the close of the exercises Rev. Knowlton came and congratulated me and said, 'The brethren will have to look out for their laurels after this.' In 1874 the family moved to Providence. In the fall of that year the General Conference met with Roger Williams Church. It was notable as the first General Conference at which a woman presided over the public meeting of the Woman's Missionary Society. As President of the Woman's Missionary Society, she was asked to make the dedicatory address at Myrtle Hall, Storer College, May 30, 1879. For this she made her first journey alone, and, preceding the dedication gave an evening of reading to defray the expenses of the journey. Rev. A. H. Morrell invited her to preach for him one Sunday morning. This she did, and thereafter, through the years, did considerable pulpit work.

On moving to Providence, Mrs. Burlingame became actively identified with the Woman's Christian Temperance Union movement, then only a few months old; first with the Providence Union, then as corresponding secretary of the State Union, and in 1884-1890 as president of the latter. It was during her presidency that the campaign was on which won for a period of three years, 1886-89, State Constitutional Prohibition. Into this she threw all of her energies, as she did in 1887 into the effort to secure state suffrage for women. Through all the years she has been keenly interested in these two reform movements, and has lived to see both realized nation-wide. After giving up her state office in the W. C. T. U., she was appointed, through Miss Willard's influence, National Evangelist. This gave her credentials to speak for the cause wherever she might be. As a sample of her activities we quote, "For several years I had the work connected with the Presidency of the R. I. W. C. T. U., speaking once or more every Sunday, attending frequent conventions, keeping track of work at Headquarters and the interests of the local Unions, editing a semi-monthly edition of the Outlook, and the monthly Missionary Helper."

It was in 1886 that Mrs. Burlingame resigned her position as President of the W. M. S. and January, 1887, became Editor of the Missionary Helper. This position she ably filled for eight years, adding new depart-

ments to the magazine. In the autumn of 1890, at a meeting of the Board in Brooklyn, N. Y., she was elected travelling agent for the W. M. S. For a year and a half Hillsdale, Mich., became her home, whence she travelled twice from Maine to Dakota, encouraging auxiliaries, organizing new ones, visiting yearly and quarterly meetings, preaching everywhere the Gospel of an "Applied Christianity."

At the General Conference held in Minneapolis in 1883, women were made members of the Executive committee of the Foreign Mission Society. Mrs. Burlingame was not only made a member but one of its vice-presidents. She continued a member until the F. M. S. was merged into the General Conference Board. About the time the Methodists refused Frances Willard a seat in their General Conference, Free Baptists decided to grant women representation in their highest legislative body. Accordingly several women were elected members of the General Conference which met at Harper's Ferry, W. Va., in 1889. Mrs. Burlingame was one of these and from that time until 1904, when she resigned because of change of residence, she was a member of each General Conference. The benevolent societies were consolidated in 1889 into the Conference Board. Mrs. Burlingame was elected one of the seven women on this Board and continued until 1904. She was also vice-president of the Board, and presided over two of its sessions. "No work," she says, "that I have ever done is more important than this—the helping to plan and mould the affairs of a denomination." As a representative of the F. B. W. M. S., she was several times delegate to the National Council of Women. At its session at Washington, D. C., 1894, she was elected recording secretary, and in the following fall went to Atlanta, Ga., to speak at a meeting of the Council in connection with the Exposition. In 1894 she resigned her position as Editor of the *Missionary Helper*, to take effect at the end of that year.

Mr. Burlingame died in 1890. In 1892 Mrs. Burlingame married Dr. Orin B. Cheney, President of Bates College, and went to live in Lewiston, Maine. In Lewiston Mrs. Cheney worked with the college girls, leading them to formulate a self-governing platform of principles and rules. These "Principles" have been printed and re-printed through the years and given to each woman student as she enters, and are in force almost without change to the present time. In 1898 Dr. and Mrs. Cheney completed the Chautauqua Reading Course and graduated at the Chautauqua

Assembly, at Ocean Park, Maine. After the death of Dr. Cheney in 1903, Mrs. Cheney made her home with her daughter. While living in Hollywood, Cal., in her seventieth year, she wrote the life of Dr. O. B. Cheney. "I have wanted," she says, "to be seventy, to live and to keep at work up to that time." And on that birthday she expressed her feelings in a poem, "I'm Seventy Years Old Today!" In 1918 she came back to the city of her childhood and her mature life to make her home with her son. Today at eighty-five she keeps fresh her interest in world affairs, her optimistic faith that right will conquer, and occasionally she appears at a missionary or temperance function.

#### MARY A. DAVIS

Mary A. Perkins was born in Center Harbor, N. H., April 11, 1836, the daughter of Benjamin and Mary (Drake) Perkins. She was a lineal descendant of Sir Francis Drake. She was graduated from New Hampton Institute in 1859, and was

preceptress of Lebanon Academy, 1859-61. Mary was converted at the age of fifteen. While still Miss Perkins she became contributor to several magazines and periodicals. She was married to Rev. J. Burnham Davis of Lawrence, Mass., on May 28, 1861. Two sons were born to them.

Mrs. Davis was sent as a delegate from New Hampshire to the General Conference at Harper's Ferry in 1889, the first session to admit women delegates. In 1891 she was secretary of the National Council of Women,



Mrs. Mary A. Davis  
President 1886-1910

and attended its session in Washington, D. C. Again at the same place she attended the 1895 session as the representative of the F. B. W. M. S. and was one of its speakers.

Mrs. Davis was one of the Board of Managers of the F. B. W. M. S. from its organization in 1873 to 1886. In 1886 she was chosen President and continued in that office for twenty-four years, until 1910. During her presidency most of the departments of work were inaugurated and policies determined. Mrs. Davis had a strong personality and dignified bearing. As a presiding officer she was "courteous and genial, listening patiently to the opinions of all. She was frank, honest, loyal to conviction, and held the confidence and esteem of those with whom she was associated." Another co-worker says of her, "She was an adviser of the young, a counsellor of the perplexed, a sympathizer with the sorrowful. As a writer she showed clearness of thought and practical grasp of affairs." A most valuable and permanent contribution to our work was the preparation and publication in 1900 of her "History of the Free Baptist Woman's Missionary Society."

Her later years, after the death of her husband, were spent in the home of her son, Prof. Herbert B. Davis, first in Worcester, Mass., then in Pittsburgh, Pa.

The F. B. W. M. S. in its forty-eight years of history has had but three Presidents, all remarkably able presiding and executive officers. When work on this book was begun they were all three living. But in May, 1921, less than a month after the celebration of her eighty-fifth birthday, Mrs. Davis slipped away to her Heavenly Home.

#### LUCY PHILLIPS DURGIN

LUCY MARILLA, eighth daughter of Dr. Jeremiah and Hannah Cummings Phillips, our first missionaries to India, was born at New Hampton, N. H. She was one of the three of Dr. Phillips' fourteen children, born in America, and the only one not to see India. She was left here at the age of ten years by her parents on their return because of the lack, at that time, of school opportunities in India.

She took her preparatory work at Rockford, Illinois, and was graduated from Hillsdale College in 1876, later receiving the A. M. degree. She taught for many years, serving as Dean of Women in Parker College

for nine years, though her activities have been more largely in the home and local church.

Miss Phillips married a classmate, Dr. Frank L. Durgin, of Saco, Maine. Their home, for a time, was in Sanford, Maine, but for the past thirty years, in Winnebago, Minnesota, where Dr. Durgin was widely known as a successful physician.

Their home was fittingly called "Restawhile," since it frequently offered much needed rest to brothers and sisters on furloughs and afforded a home for nieces and nephews left here for education. Their immediate family consists of one little son, a much loved adopted daughter and a foster son.

Mrs. Durgin was a member of the General Conference Board for twenty-five years and a member of the "Committee of Twelve on Conference with other Christian Bodies," whose work eventuated in the union of Baptists and Free Baptists. At the Ocean Park Annual Meeting of 1910, she was elected president of the F. B. W. M. S. In accepting the latter office she said, "It is so blessed to be engaged in a work which cannot fail of success. The degree of success will depend upon our consecration and united efforts."

The life of the Society during her Presidency has been that of transition, union, and adjustment to new conditions, a period fraught with difficulties and no little of pathos as "the old order changes." Her steady, wise leadership has been and is appreciated by her constituency, and her wit and optimism in the chair, have tided over many a tense moment in our deliberations. On the union with our Baptist sisters, Mrs. Durgin was made an advisory member of the Home Mission Board.

A wave of the hand to comrades so true!

Come on! The climb? Yes, but then there's the view.

The valley of conflict is softened by mist,

The peaks beyond gleam bright, sun-kissed.

Glad I'm seventy years old today!

EMELINE B. CHENEY



## CHAPTER XIII

### OUR INDIA MISSIONARIES

“I see a hand you cannot see,  
That beckons me away.  
I hear a voice you cannot hear,  
Forbidding me to stay.”

#### SUSAN R. LIBBY

SUSAN R. LIBBY of Dover, New Hampshire, went to India as the first missionary of the F. B. W. M. S. in the autumn of 1874. She was a woman of strong personality and rare Christian devotion. After two years of service she was won from her position by a government official, whose name she graced for the two succeeding years, then passed from that land of spiritual darkness to the world of endless light.

#### MARY WASHINGTON BACHELER

MARY WASHINGTON BACHELER, daughter of Dr. Otis R. and Sarah P. (Merrill) Bachelier, was born on February 22, 1860, in New Hampton, N. H. She was the youngest of ten children. When Mary was two years old her father returned to India alone. In 1865 Mrs. Bachelier left Boston to join her husband, taking only Mary with her. When Mary had been in India but eighteen months, she became instrumental in opening to Christian visitation the first Mohammedan home in Midnapore. Learning the language while a child with children, her fluency of expression and command of idiom became of great value to her in later service.

She came with her parents to America in 1870 and lived in New Hampton, N. H. In 1873 she returned with her parents to India, and, though but a girl in her early teens, was able to greatly assist both father and mother in their work. When seventeen she was appointed Zenana worker by the F. B. W. M. S. During this time she gained considerable



knowledge of medicine in her father's dispensary, so that when she left India with her parents in July, 1883, it was with the resolution to prepare herself as a physician. Accordingly she entered the Woman's Medical College, in New York City, finishing her course in 1890 and returning to India that same fall, as the first medical missionary of the F. B. W. M. S. At first working with her father, she assumed the whole burden of his practice, when in 1893 her parents came home for the last time. Women who would not come to her father now came to her, and calls from the homes were many, so that her work was greatly increased. In the dispensary, she started a system of tickets, on one side of which was the patient's name, disease, and number of prescription; on the other side a Gospel message. On the medicine envelope, too, a Bible text was printed. While waiting their turn an attendant explained to the patients the story of Jesus and His Love.

Besides attending to her medical practice, Dr. Mary served on the Church Committee, taught a large Sunday School class of women, took charge of the children too young to attend church, and was general confidante of the Christian community. Physically exhausted, Dr. Mary left for America in 1900 to join her aging parents in New Hampton, N. H. Not long was their life together. Only two weeks and the mother slipped away, to be joined by the father eight and a half months later on New Year's Day, 1901. In 1903 Dr. Mary returned to her work in Midnapore, India. She and Miss Coombs lived together in Henderson Home till 1910, when Dr. Mary, much to the dismay of her friends in Midnapore, was transferred to Balasore. There was much sickness in Sinclair Orphanage and medical assistance was needed. Miss Barnes, and then Miss Coe were



Miss Lavina C. Coombs

Superintendents during this time. The latter learned much of medicine from Dr. Mary so that she was able to care for the eighty girls alone, when in 1912, after much trouble with an injured knee, Dr. Mary came

home on crutches. She was accompanied by Miss Coombs. After obtaining helpful treatment for her knee, Dr. Mary studied Bible and medicine in New York City.



Dr. Mary W. Bachelor

In November 1914, in the midst of war conditions, she returned to India. She was stationed now at Santipore, thirty-five miles north of Balasore, and seven miles from the railroad. Here Miss Butts lived alone with many demands on her time and strength. After a year spent with Miss Butts, Dr. Mary returned to Balasore to assume charge of Sinclair Orphanage from Miss Coe who was leaving on furlough. Her companions in the home during this term, — for varying periods, — were Miss Gowen, Miss Porter, Miss Coombs, and Miss Doe. After a very successful

and busy term of service, and on the return of Miss Coe to care for the Orphanage flock, Dr. Mary came home in February 1921. With her came Khanto Bala Rai of Midnapore, daughter of Sachidananda Rai, as representative of our Bengal-Orissa field to the W. A. B. F. M. S. Jubilee.

#### JULIA PHILLIPS BURKHOLDER

JULIA PHILLIPS BURKHOLDER, the third daughter of Rev. Jeremiah and Hannah Phillips, was born in Jellalore, India, June 5, 1845. She, with her mother and seven other children of the family, came to America in May 1854. Her father remained at his post a year after the family left. They first lived in New Hampton, N. H. After her father returned to this

country the family moved to New York state. While there her father baptized her and her two oldest sisters March 1858. At the age of sixteen years, she was sent to Hillsdale College where she remained for two years. In December of 1864, she accompanied her parents, together with James L. Phillips and wife and her sister Ida, then a child of eight years of age, to India. In those early days the voyage was made in sailing vessels round the Cape of Good Hope. Three days out from Boston a fearful gale struck them. The captain was swept overboard. They did not reach Calcutta until June, having been six months in making the voyage from Boston to Calcutta.

Arriving on the field the family were stationed in Midnapore. Mrs. James Phillips and Mrs. Burkholder were the first to begin Zenana work in our mission. After ten years of service she returned to this country on her first furlough. In 1878 she with her brother and family again returned to India. The following year she was married to Dr. T. W. Burkholder, who having been assigned to the Santal work, they moved to Bhimpore, which was their home for more than twenty years. Here Mrs. Burkholder had the charge of the boys' and girls' orphanages and aided in many ways to build up the church and Christian community. Five little ones were given to them, two of whom died in infancy.

After their second furlough, Dr. and Mrs. Burkholder were sent to Balasore where they had the care of the Boys' Orphanage and the Boys' High School. In November, 1903, Dr. Burkholder died, and Mrs. Burkholder was left in charge of the orphanage and work shop. Afterwards she was sent to care for the girls in Sinclair Ophanage.

In 1909 she took her third furlough in America, but was asked to return to the field to fill a vacancy. Her last voyage to India was in 1911, this time remaining only five years. She arrived in San Francisco, April 1917. Including her furloughs and work among the home churches she has spent 52 years in the blessed service. She always considered these years a high privilege granted her by the Lord of the harvest.

It was the joy of her life to be able to travel in the rural districts of India, visiting one village after another, attending the large markets, distributing tracts and selling gospels. While busy attending to the duties of the station, she was enabled to prepare two small Bible study books which were very useful in the day schools; also three tracts which were scattered broadcast in the outlying district. She was the first person who was used

of the Master to bring light to the soul of Chundra Lela, who had been groping for years in darkness and hungering for the bread of life. Blessed privilege! Blessed service!"

Mrs. Burkholder was not a missionary of our Board, but to an unusual extent she performed the duties of a missionary of the Woman's Board. Home on her first furlough, she was released by the Conference Board to travel for the Woman's Board, in the interest of the Woman's magazine, *The Missionary Helper*, just then being launched. At one time she served our Society in India as superintendent of Sinclair Orphanage. During her last term she lived in our Henderson Home and cared for our Zenana and Bible Women's work. Except her mother, who gave sixty-seven years to India, Mrs. Burkholder has served as missionary more years than any other woman on our field.

Dr. Jeremiah Phillips and wife gave six children and three grandchildren to India, and including sons-in-law and daughters-in-law an aggregate of service of over three hundred years was rendered by the Phillips family.

#### IDA ORISSA PHILLIPS

When Dr. and Mrs. Jeremiah Phillips decided—in 1864—that it was their duty and privilege to return to India for another term of service, it was thought best to leave all the children in this country to be educated, with the exception of Julia, now Mrs. Burkholder, who returned with them for service.

Following this plan they went as far as Boston, the port of sailing; but friends about them became convinced that the awful strain of separation was greater than Mrs. Phillips could endure with safety, and persuaded them to send back to Illinois for the youngest, Ida Orissa, at that time eight years of age. (Born at Whitestown, N. Y., July 24, 1856.) During her stay of seven years she was an unspeakable comfort to her parents, while she came to know the natives as friends, and the language as one of themselves.

From Hillsdale College she was graduated in the class of 1877, being one of its youngest members. During her years of study she was an eager and efficient worker in the College church, leaving a marked impress of her strong and lovable character upon the girls of her Sunday School Class, one of them, Miss Emilie C. Barnes, being won to missionary service through her influence.

Returning promptly to India after her graduation, Ida's thorough familiarity with the people, their habits of thought and life, as well as their language, enabled her immediately to take a responsible position in the work. She seemed eminently qualified for the many-sided life that fell



Miss Emelie E. Barnes

to her lot during the following decade. Whether dealing with men, women, young people or children; high or low, coolies or pundits, her sympathetic nature seemed to make her, in an unusual degree, one of themselves; yet when need arose she exercised an authority that commanded instant respect and obedience, and to this day the name of "Ida Missibaba" is recalled with loving praise and tender regret. She came home in 1887.



To the grief of her friends and the loss of the work she loved, she did not live to return for a second term, but passed away suddenly July 5, 1889, while at the home of her sister, Mrs. Marshall, in Minnesota, and now her body rests with that of her sister, Dr. Nellie, in Oak Grove Cemetery, at Hillsdale, beside that of her father. At a memorial service held for her in India, a Christian Indian said, "Whenever sickness came, or trouble, or disgrace, or death, there was Ida, like an angel of God, with kind words and helping hands. If I should ask you who are here, who among you has Ida helped, or comforted, or taught, you would each one answer, 'She has helped me.'"

### HARRIET PRESTON PHILLIPS

HARRIET PRESTON PHILLIPS, daughter of Dr. Jeremiah and Hannah C. Phillips, was born in Jellasure, India, March 11, 1848. She was graduated from Hillsdale College in 1868, and taught for nine years in the city schools of Chicago, that she might help forward the education of her younger sisters. In the public schools, as well as in the Sunday School that she taught, she was as truly a missionary as in her later life in India, finding many opportunities to impress her pupils religiously, and often to pray with them apart. Religion with her was not only to be professed but to be lived. Her eminent success as a teacher was largely due to her qualities of punctuality, self-reliance, and integrity in word and deed, and to honest, hard work. She hungered for knowledge. The milliner's windows held no temptations for her but she longed for money to buy books. She would turn an old dress and wear it another year that she might attend a course of lectures. Civilization meant much to her. She did not want to go to India. It was only after a long struggle, intense at the last, that she became willing to go wherever God wanted her. Once the decision was made she never looked backward. "Unswerving devotion to duty as the Lord enabled her to see her duty" was her watchword. She gave up a fine position, a large salary, a place in society, and every promise for an eminent future here.

In 1878 Miss Phillips sailed for India. At first she taught in the Bible School, which was under the superintendence of her brother James. In April 1882, on the death of Miss Crawford at Jellasure, Miss Phillips moved there. But in November of that year she was transferred to Balasore for Zenana work, adding to this church and community interests. This neces-



sitated the learning of the Orissa language. After furlough she devoted herself more exclusively to educational work, which was her forte. She organized daily classes for the young people and women of the Christian villages, and supervised the Christian and Hindu girls' schools. It was through her efforts that kindergartens were started in our field and the kindergarten training



Miss Sadie E. Gowen (see page 118)

school in Balasore. In 1895 she was elected President of the W. C. T. U. for Orissa, and a little later editor of "The White Ribbon for Asia." In the midst of her busy life came another call, and she relinquished her loved work in India to become the wife of Irving L. Stone of Battle Creek, Michigan, in 1904. Mr. Stone went to India for his bride and the wedding was an event in mission annals.

Miss Phillips was the missionary of the women and young people of Rhode Island, which state was the first to assume the support of a missionary under the F. B. W. M. S.

#### DORCAS FOLSOM SMITH

DORCAS FOLSOM SMITH, daughter of Rev. Moses Folsom, was born in Williamstown, Vt. July 20, 1827. She became a Christian in 1839. Her high school education was received in Manchester, N. H. Her earliest memories are of her father's prayers for the slave and the heathen. From these prayers and the reading of the life of Harriet Newell date her first desires to become a missionary. A country parish and a large family furnished limited opportunity for the fulfillment of her ambition for an education. When old enough to earn her way, she worked and went to school by turns, her uppermost thought, cherished in secret, being to prepare herself to be a missionary.

In 1852 she married Rev. B. B. Smith of Sandwich, N. H., and on August 14 of the same year sailed for India. At his death in 1872 she nobly continued alone their work in Balasore. After a furlough she returned in 1882 to India, under appointment of our Woman's Board, and took the position made vacant by the death of Miss Crawford, Superintendent of Sinclair Orphanage at Jellasore. The prevalence of malarial fever had made it unwise to continue at Jellasore, so after two years, Mrs. Smith moved the girls to Balasore. By her foresight, quick action and large faith, she was instrumental in securing to the F. B. W. M. S. the present Sinclair Orphanage property.

Mrs. Smith came home in 1891 but returned to her India girls in 1893. She was untiring in her efforts to form strong, pure characters in her girls, and to build up in Balasore a thoroughly good school for Christian girls. Conscious of her own early lack of education, she pursued in her later years in India, the prescribed reading of the four-year C. L. S. C. course and won her diploma. She did a work for the education of the Christian girls in Orissa that elicited the hearty and repeated appreciation of the leading Indian gentlemen. After her death one of these Hindu gentlemen placed at interest a sum of money, the income of which is to be used annually for a silver medal to be awarded to the girl who passes highest in the Government Scholarship examinations for middle vernacular schools in Balasore District.

On this medal, valued at about seven dollars, is inscribed the name of the winner, the benevolent donor and preeminently these words, "Dorcas Smith Memorial." This fund is in the hands of the municipal government, and the medal is given on application to the city magistrate. Each girl who wins the medal receives also, from the Government, two dollars per month for three years, a sum nearly sufficient for high school or normal training. A score of our Balasore girls and women are the proud possessors of these medals.

Mrs. Smith's position as chairman of the Church Committee, and as general adviser in the Christian community admitted of large usefulness. As a business woman she was far-seeing, clear-headed, and loyal to the interests of the mission. She had positive convictions, great executive ability, and strong determination. While preparing to come home on furlough, making a last visit to her friends, she was stricken with pneumonia and died in Calcutta on February 11, 1899, at the home and school presided over by Miss Sarah Gardner. Her body was laid to rest in Circular Road Cemetery, Calcutta. Mrs. Smith was the missionary of the Free Baptist women of her native state of Vermont from whom she received a most loyal support.



Miss Amy B. Coe

### LAVINA CARR COOMBS

LAVINA CARR COOMBS, daughter of Capt. David and Sarah Coombs, was born in West Bowdoin, Me., November 28, 1849. Lavina was the youngest of nine children, all of whom, growing up in a devout Christian home, early became Christians. She received her education at Litchfield Academy 1864-66, and the Farmington Normal School 1872-73. She then taught in the schools of Maine until she went to India. In May 1863 she was baptized and joined the West Bowdoin Church. She soon became a teacher in the Sunday school, organized the first Children's Mission Band in the church, and was made secretary of the Woman's Missionary Auxiliary when it was organized in the church in 1872, preceding the National Society. In a heart-to-heart talk with a friend about the things of the Kingdom, Miss Coombs exclaimed, "Why don't more people want to be

missionaries?" "Why don't you," was the rejoinder. And the answer promptly came, "Why, I want to go, if I were only fitted! If the Woman's Board will send me, I will go." And in less than a year Miss Coombs was on her way to India alone, sailing November 11, 1882. The date of her arrival not being known in India in advance, she was not met, and so proceeded alone to Midnapore, where for the first year she lived alone in the Bachelor house. For a number of years Miss Coombs and Miss Butts lived together in Henderson Home. In recent years she has lived in Sinclair Orphanage Bungalow. Both Midnapore and Balasore have shared her services. She has been an all round missionary, doing all kinds of service that a woman may do. In Midnapore her work was the charge of the ragged schools, the Zenanas, and teaching the women's classes in the Bible School. In Balasore she has by turns assisted and superintended in the Orphanage, led Bible classes, women's prayer meetings and industrial classes. Evangelistic work is her special delight, but she adapts herself willingly to the uppermost need. Prompt and energetic, thorough and tireless, ever cheerful is this most valuable of missionaries.

#### ELLA MAY BUTTS

ELLA MAY BUTTS, daughter of Rev. E. H. and Delphina P. Butts, was born in New Portland, Me., February 22, 1852, and became a Christian in 1870. Following her graduation from the Lewiston High School in 1869 she taught for three years in the public schools of Lewiston. These latter years she lived in the home of Prof. B. F. Hayes and wife. With them in 1873 she sailed for Europe spending two years in the study of languages. Immediately on her return Miss Butts was called to teach French and German at New Hampton Institute. Here she remained eleven years, the last three as lady principal. How acceptably she served may be judged from the words of the Principal of the Institute, Prof. Meservey, "She was a thorough, faithful, helpful, painstaking, persevering, unselfish, enthusiastic, conscientious, teacher. Her influence was always womanly and Christian. She was thoroughly loyal to the school, the denomination and the Saviour. We were very sorry to accept her resignation, but concluded she had a higher call." The "Higher call" was to leave a place which many a woman would be glad to occupy and go where so few are willing to go, and where the need of Christian workers is so great. When first approached

with the suggestion she at once replied in the negative, saying, "I have never thought I had a call to India." But on consideration she said, "When I gave my allegiance to Christ it was to serve him when and where I was most needed. If India needs me most I am willing to go there." In this she had the cordial approval of her father, who had long been interested in missions, and was now glad he had a daughter ready to give herself to this service.

Miss Butts went to India in 1886 as a teacher in the Midnapore Bible School; that is, she had charge of the education of the wives of the married Bible-school students. Dr. Bacher said, "Her scholarship was of a superior order, and she early acquired a critical knowledge of the native language." Mrs. Bacher said, "Miss Butts is full of enthusiasm in the work, in all kinds of work." Refined and cultured, she had the remarkable faculty of adapting herself to the humblest task. She had a command of scientific Bengali and of native legends that was unusual. It was a delight to her colleagues to get out with her under the evening heavens, and be told the Indian names and legends of the stars, or to snatch a moment at siesta when instead of resting she would recount the traditions and romances of the Indian people.

By bent and preparation she was pre-eminently an educational woman, yet for a number of years she lived alone in the isolated jungle village of Santipore, giving of her best, as an all-round station worker. Well might the Indian pastor say, "She has made herself weak and poor for us." After a long life of rare service, when in the midst of preparation to come home, a malignant disease was



Miss Ruth Daniels



discovered that required immediate attention. Dr. Mary Bachelier accompanied her to the Calcutta hospital where on March 1, 1917, she passed to the Home-land of the Soul. To the Indian people, who loved and mourn her, she is known as "Our Lady of Mercies." Her body was laid to rest in the Scotch cemetery, Calcutta. In America, the Free Baptist women of New Hampshire were her loyal supporters.

#### SARAH E. AGER

MRS. S. E. AGER, an English woman, gave thirty years of service to our mission. Mr. and Mrs. George Ager, residents of India, were baptized by Dr. Coldren at Chambali and soon after joined the staff of our mission. Mr. Ager retired in 1902 but Mrs. Ager was continued by our Woman's Board until her death, December 10, 1918. She served in several of our stations, perhaps the longest in Midnapore. One of her fellow-missionaries said of her, "She possessed a most devout and consecrated spirit, always willing to take the hardest place, and although at times suffering much, she never complained nor slighted in the least the work for which she was responsible. She had the rare art of saying and doing the right thing in the most kind and considerate way."

#### MRS. ANNA R. MINER

MRS. ANNA R. MINER, wife of the Rev. Melville C. Miner of Ohio, a missionary of the General Conference Board, was transferred by that Board to the Woman's Society for service from 1890 to 1896 and was supported by the women of Iowa.

#### EMILIE E. BARNES

EMILIE E. BARNES, the Children's Missionary, was born in Twickenham, England. She was early orphaned and when about ten came to this country with an aunt and brother. In Hillsdale, Mich., she was a member of Miss Ida Phillips's Sunday School class. It was through Miss Phillips's influence that she became a Christian and united in 1875 with the Hillsdale, Mich., Free Baptist Church.

By patient and persistent self-help she graduated from the high school,



and then studied in Hillsdale College. While Mr. Wilder of the Student Volunteer Movement was in Hillsdale in 1887, she publicly pledged herself to the work which she had been prayerfully considering in secret. Two years were now spent in Moody Bible Institute. Then her invalid brother was cared for until his release came in February, 1892. The summer following she travelled in Illinois, organizing women's auxiliaries and interesting churches in missions.

October, 1893, Miss Barnes became an appointee of the F. B. W. M. S. as Children's Missionary, to sail at once. Especially successful in leading souls to Christ she inclines by choice to evangelistic work but turns willingly to other tasks when the need calls. In India, Miss Barnes lived first in Balasore with Mrs. Smith in the Sinclair bungalow. Then she went to Bhadrak where she was the only white woman, and had the oversight of all the Christian work carried on in that station. In 1902, Miss Barnes became Superintendent of Sinclair Orphanage,



Miss Amorette Porter

with its fifty girls, following Miss Gaunce. Her big heart of love won her way with the girls. Out of her personal funds she was educating at this time a boy and a girl for service among their people.

In February 1904 she came to America on furlough, returning in October 1906. She now did evangelistic work in Jellasore and had charge of the various activities, Bible Women and Zenana teachers, schools and village work. In 1910, after about three years at Jellasore, she was called the second time to take charge of Sinclair Orphanage, at this time housing sixty-five girls. More dormitory rooms having been provided, there were in 1913 seventy-five girls in the home. That year Miss Barnes came home to America in very poor health.

On November 2, 1915, her health somewhat restored and her spirit undaunted, she sailed for India from Seattle in company with Miss Coombs.

The Reference Committee, heeding the request of the Jellalore Christians located Miss Barnes again at Jellalore. Here she is all things to all kinds of people with many kinds of needs. By smiles and words Miss Barnes expresses her Christian optimism and faith. Every letter or post-card home ends with "Pray for us."

#### MARY SOPHIA PHILLIPS

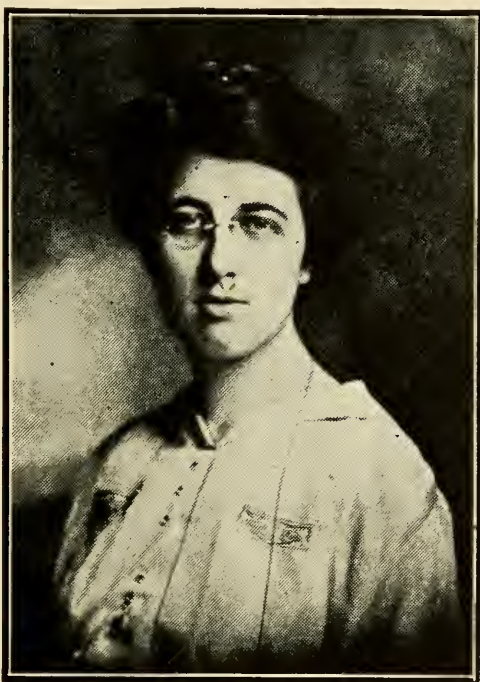
MARY SOPHIA PHILLIPS, daughter of Dr. James L. and Mary R. (Sayles) Phillips of Pascoag, R. I., and granddaughter of Jeremiah Phillips, was born in India in 1869. Her Indian friends gave her the name of "Beebee" meaning "little lady," and by this she is generally known. When Beebee was quite young her mother came to America with four children to be educated. Several years were spent in Rhode Island and Ohio. Beebee became a student successively at Oberlin and Wellesley Colleges, and later graduated from the Kindergarten Training School of Philadelphia.

Dr. and Mrs. Phillips had returned to India, he as General Sunday-School Secretary for all India, and Mrs. Phillips as President of the Woman's Christian Temperance Union of India. Dr. Phillips loved children and rejoiced in his daughter's prospective career, saying, "And now my child is coming out as the children's missionary for Rhode Island to her own India."

She sailed in the autumn of 1895 with Miss Coombs for India. On December 28, 1896, she formally opened the Rhode Island Kindergarten with sixteen children, all from Christian families. She greatly appreciated the "baby organ" given her by the C. E. Society of the Roger Williams Church, Providence, R. I. Her aunt, Miss Hattie Phillips, translated for her a number of kindergarten songs into Oriya. All promised well for the future of the Balasore Kindergarten. But Cupid is as busy and efficient in India as in America, and after a brief year of service Miss Phillips resigned her work to her aunt, September 1897, to become the wife of Dr. George Howells, an English Baptist Missionary of Cuttack. Dr. Howells soon after became the President of Serampore College, and has performed a notable service for this historic institution founded by Carey.

SHIRLEY HOLMES SMITH

SHIRLEY HOLMES SMITH was born in Somerset, Mich., May 17, 1870, into a home where Christ was honored by word as well as by deed, where Christian missions was a frequent topic of conversation, and where special honor was accorded missionaries from over-seas. It is no wonder then that



Miss Elsie Barnard

she should confess Christ at seven years of age, and that the seed of mission interest thus early planted should have a continuous growth. When she was about eleven her pastor and his wife went to China as missionaries. Knowing them and reading their letters increased her interest. "It was in the summer of 1885," she says, "that I took up my Bible, just before going to bed, when my eyes fell on the words, 'Come over into Macedonia and

help us!' It came to me as a call, and without any struggle or process of reasoning, I knelt by my bed and told God I was willing to go as a foreign missionary if that was His will." While in Hillsdale College during the visit of Mr. Robert Wilder to the College, Shirley joined the Student Volunteer Band. She was president of the College Y. W. C. A., and received great inspiration from attending its summer assemblies and state conventions. "It made the difference" she says "between doing no harm and seeking to do positive good to others."

On graduating in 1890 she taught for one year in Parker College, Winnebago, Minn., then in the fall of 1891 accepted the position as State Y. W. C. A. Secretary for Wisconsin. Under appointment of the F. B. W. M. S. as a missionary to Bengal-Orissa she entered the medical department of Michigan University, graduating in 1900. She sailed for India that fall, and was located at Balasore, living in the Sinclair bungalow. A building on the compound was fitted up as a dispensary, and here she treated her patients. For half a year while Miss Dawson was on furlough in Australia she served as Superintendent of the Orphanage. At other times she cared for the Zenana work. At the end of one term of service, March 20, 1908, she was married to Mr. James Thompson, a business man of Calcutta.

Dr. Shirley Smith was adopted and supported by the Free Baptist women of Vermont, the state that had so loyally and long supported Mrs. Dorcas Smith

#### SADIE ELIZABETH GOWEN

SADIE ELIZABETH GOWEN was born in Troy, Maine, May 1878. Her father was a substantial farmer, and her early environment was that of a Christian home. When she was nine her mother passed to the higher life, and for a time she became her father's housekeeper. She entered Maine Central Institute, but her health becoming impaired she spent three years in the home of an uncle in Portland. While there she was baptized by Rev. Lewis Malvern and united with the Portland Free Baptist Church. Her interest in Foreign Missions was kindled through the reading of the life of Lavina Crawford of Bengal-Orissa, and a correspondence with our missionary Miss Emilie Barnes.

Miss Gowen returned to Maine Central Institute at Pittsfield, Me., from which she graduated in 1903. She longed for a course in College but was not strong enough to undertake it. Two years were now spent

in teaching, but India was ever the goal of her desire. In 1905 she was enabled to enter the Moody Bible Training School of Chicago, where she joined the Student Volunteer Band. She was naturally inclined to evangelistic work, but at the expressed wish of the Board that she train as a kindergarten teacher, she became able to say, "I am glad I am going to teach the little children." She was accepted by the F. B. W. M. S. in October 1907 as a missionary-elect for India. The following December she was graduated from the Moody School, and went at once to to the Foltz Institute of Herkimer, N. Y., for her kindergarten training, and finished her course there in June 1909. While there she came in contact with girls from India, China, and Japan, who were the product of foreign mission work, and Miss Gowen said, "I should be compelled to believe in foreign missions because of their lives, if for no other reason."

During the summers of 1908 and 1909 she spoke many times in behalf of India, securing pledges for the support of four children in Sinclair Orphanage.

Miss Gowen sailed for India October 1909 in company with Miss Coe and Dr. and Mrs. Kennan. Both Miss Gowen and Miss Coe were located at Balasore, and lived in Sinclair bungalow where Mrs. Ager was Superintendent of the girls. There was much sickness in the Home just at this time and the two new missionaries were busy from the first, night and day, nursing the girls. In June 1910, on the field only six months, she took over the charge of the kindergarten with about one hundred children and ten Indian teachers.

When Miss Coe took the Orphanage, the Christian Girls' Schools came to Miss Gowen, later the Hindu Girls' Schools and again the Zenana work



Miss Gladys Doe



of Balasore. This last gave Miss Gowen opportunity for evangelistic work and was her special delight. The number of missionaries was too few for the work to be done. Because of this Miss Gowen essayed to remain a year longer than her term to tide the work over till those on furlough should return. But her health broke down in the middle of the year and she was obliged to hasten away to America, December 3, 1916. Her physical condition proved very serious but, after much suffering and brave waiting, at the end of five years in the homeland, she was able to pass the medical examination of the W. A. B. F. M. S. in April, 1921, and be accepted for return in the fall of that year. One seldom sees a person more jubilant than was she at this verdict. Miss Gowen has been described as "a blond, a little above medium height, in manner vivacious, in mentality quick, in temperament enthusiastic, and withal deeply spiritual."

During her first term she was the Missionary of the women and children of Rhode Island.

#### AMY BELLE COE

AMY BELLE COE was born in Cleveland, Ohio, Nov. 24, 1883. When seven years of age, she was baptized by Dr. O. D. Patch, and joined the Scranton Avenue Free Baptist Church. In a home where progress in missions was eagerly watched and discussed, and where missionaries were often entertained, she early became interested in foreign work, particularly in our India field. She says that Dr. Coldren was responsible for her first resolution sometime to go to India.

After completing her High School course in Cleveland, in 1901, she entered Mt. Holyoke College, and the family moved East, settling in Madison, Conn. In her Sophomore year she became a Student Volunteer. The two years following her graduation from College, in 1905, were spent in Settlement Work in New Haven, among the Italians, and in New York City, among the Bohemians. After a year lived in the delightful circle of her home, she was about to enter home mission work in the South, when there came from the Board a definite call to serve in India. Learning that she would be needed for school work, she spent a year at Teachers' College, Columbia University, New York. In October 1909, she sailed with Miss Gowen for India, and the young people of Ohio adopted her as their missionary. Stationed at Balasore she soon acquired a working knowledge of the



Oriya language. After three months in the country she was given charge of the Girls' School then in the Sinclair compound. When Miss Barnes was obliged to leave for America, in 1913, the charge of the Orphanage devolved upon her, and was her work during the remainder of her term. At that time, it numbered eighty girls. As other missionaries left on furlough, she was also given the care of the Widows' Home, the Balasore Bible women, and finally the supervision of the womans' work at Jellasore, twenty-five miles north, which she visited once a month.

At the end of her first term, which was filled with abundant and joyous service, she came home in April 1916. She remained in this country longer than is usual, as it seemed necessary for her to be within call of her home. Two years of this time, she taught in the Normal department at Storer College, but her heart was continually in India. In tune with the Master, her spiritual ear was keen to hear his call. When a need for workers became more than usually urgent, with the sanction of her family, she returned in February 1920, for an emergency three-year term of service. The program of her first term was repeated. From Miss Amy Porter she took the Balasore Girls' Schools; at the end of a year releasing these to Miss Gladys Doe and Mrs. Rachael Das Bose, and receiving from Dr. Mary Bachelor, leaving on furlough, her former work of Superintendent of the Girls' Home.

#### IDA MARSHALL

IDA MARSHALL, daughter and granddaughter of missionaries, served one term on the field where her grandparents were pioneers.

She was born in Balasore, India, January 10, 1882. When eleven years of age she was baptized by her father. While her family were resident in Des Moines, Iowa, she attended Drake University, graduating in 1906, adding to the scientific course a year of medicine. While in Des Moines she became identified with the Y. W. C. A. work and joined the Student Volunteer Band. For several years she taught in the High schools of Blackfoot, Idaho, and Salem, Oregon.

On September 22, 1912, she was married to Mr. F. B. Holder of Turner, Oregon. And on October 2, 1913, four months after the tragic death of her husband her little daughter Doris was born destined to be a fourth generation member of the Phillips family in India. Now that home ties were broken the call to become a missionary again sounded in her heart.

Peculiarly fitted in many ways for such a position she was accepted by the F. B. W. M. S. and with baby Doris sailed in October 1914 for Bengal-Orissa, India. She was stationed at Midnapore, and lived in the home with her mother's sister, Julia Phillips Burkholder.

When her aunt came home in 1917 Mrs. Holder took over her work, — the charge of Bible women and Zenana teachers, jungle Sunday schools and the woman's sewing society. It was during her term and largely through her efforts that the Woman's Bible Training School was started in Midnapore. Part of her time was given to teaching in this school.

Mrs. Holder proved apt with the language and an efficient worker. She came to America in 1918 with little Doris, who was very ill with fever. In the cooler clime of Minnesota she recovered health.

Mrs. Holder and Doris were supported in part by the Free Baptists of Texas and in part by the Phillips family.

Mrs. Holder has done acceptable deputation work. Through her influence one young woman gave up her position as a high school teacher to accept a similar position in Burma. At present Mrs. Holder has a position in the high school at Estacada, Or., and during the vacation of 1921 is travelling among the people of Texas and speaking in their churches.

#### AMORETTE PORTER

AMORETTE PORTER, daughter of Dr. Edwin A. and Amoretta E. Porter of Liberty, Me., was born on May 26, 1887. When Amy — as she is called — was eight, the family moved to Pittsfield that the older sister and she might have better educational advantages. She grew up in an ideal home where it was natural to be a Christian. At nine years of age she united with the Pittsfield Free Baptist Church.

In Maine Central Institute she became acquainted with Miss Sadie Gowen and others interested in Missions. It was at this time that she resolved to go wherever God might send her to work for Him, though always in thought she turned toward our field in India. She was graduated as valedictorian of her class and entered Bates College, Lewiston, Me. Here she counted among her student friends Harold Frost and Mabel Schermerhorn, already enlisted for India. She was graduated in 1910, as a Commencement Day speaker, winning an honor in languages. For a year she taught English and history at Foxcroft Academy, two years at Maine Central Insti-

tute, and one year of Latin and Greek at the latter institution. "Amy has a finely trained mind and her thoughts reach the inner truth of whatsoever subject engages her." Extremely conscientious she gives herself in whole-hearted devotion to her tasks.

Accepted by the Board she sailed for India, October, 1914. And with scant and interrupted time for language preparation she took over from Miss Gowen the supervision of the Balasore Girls' Schools. As time went on and war conditions and the lack of recruits threw additional work upon the missionaries at their posts, there came to her hands four Hindu girls' schools, the Zenana work in which over two hundred wives were being taught, the women's evangelistic work in Balasore, and the lace class in Sinclair Orphanage. She came home in April, 1920, and is with her parents in Pittsfield, Me., expecting to return in due time to India.

#### MABLE RUTH DANIELS

MABLE RUTH is the granddaughter of Hon. Marshall Reed of Michigan, and "Aunt Julia," a well-known and efficient worker in the Hillsdale Quarterly Meeting. Ruth was born March 23, 1890, at Rome, Lenawee Co., Michigan, where she lived until nine years of age. Her parents, Jackson B. and Alice Reed Daniels, then moved to Onsted, their present home.

When seven years old Ruth was baptized and united with the North Rome Church. About this time a share in the salary of Miss Barnes, the Children's Missionary, was subscribed for her by her parents and she kept this up till her high school days earning the money in all sorts of ways. At thirteen she entered the Tecumseh (Mich.) High School. Her Alma Mater was Hillsdale College, Mich., from which she was graduated in 1912. It was in her sophomore year that she identified herself with the Student Volunteer Band, a natural outgrowth of the trend of her life. During her senior year she was president of the College Y. W. C. A. For two years after her graduation she taught Latin and English in the Reading (Mich.) High School. Here she organized a Bible Study Club in the school, was organist in the First Baptist Church and superintendent of the Junior C. E. Society.

In October, 1913 she met Miss Emilie Barnes, on furlough from India, and heard of the great need for workers in our field. She at once offered herself to our F. B. W. M. S., was examined and accepted, and sailed in

October, 1914 in company with five others for the Bengal-Orissa field. The W. M. S. of Hillsdale Quarterly Meeting, in which three generations of her family had been ardent workers, voted to adopt her as their missionary and to assume her entire salary for her term of service in India.

Expecting to be stationed at Balasore she studied Oriya on the way out with Dr. Mary Bachelor. But on the sitting of the India Committee the decision was in favor of Midnapore, and she had to begin anew on the Bengali language. In spite of this delay and the fact that she studied under native pundits in the local station, she did two years language work in a year and a half and stood number one in the Calcutta Language School examination. She lived in Henderson Home with Mrs. Burkholder and Mrs. Ida Holder.

Her particular work was educational, supervising the schools in and about Midnapore, the industrial classes in lace making and teaching in the Woman's Bible Training School. When Mrs. Holder left for America the care of her Bible and Zenana women came to Miss Daniels, and also, from another missionary, oversight of twelve village boys' schools. After a strenuous term of service she came home on furlough in February 1920. She returned to India in October of this year, 1921, and greatly appreciates a message just received from an Indian co-worker, "Midnapore is needing you so much now, for when you come back to us you will be no longer a foreigner but one of us, and that makes a world of difference."

#### OTHERS

MISS M. ETHEL DAWSON, 1903-1910, from Australia and MISS JULIA J. SCOTT, 1893-1907, from Scotland gave excellent service to our Mission under our Woman's Board.

MISS JESSIE HOOPER, 1878-1891, and MISS L. E. GAUNCE, 1894-1904, missionaries of the Free Baptists of New Brunswick, served with our missionaries in our Field.

MISS EDNA C. WILE, 1894-1898, and MISS CLARA GOODRICH, 1908-1910, went to India as missionaries of our Board but were obliged, because of ill health, to return to this country before they had gotten the language or entered into service.

GLADYS E. DOE and M. ELSIE BARNARD, Free Baptist girls, appointees of the W. A. B. F. M. S., sailed for India in the late summer and fall of 1919, and are in active service, respectively at Balasore and Midnapore.

Our Woman's Board made an annual appropriation to each woman missionary in our Field, "whether of the General Conference Board or the Woman's Board, for local work among women and children, also for the support of schools, Zenana teachers, and Bible women."

'Tis love to Jesus bears her on,  
'Tis love for souls that fires her breast;  
Beyond the cross she sees the crown,  
And light she deems of all the rest

AMOS SUTTON

## CHAPTER XIV

### OUR INDIAN HELPERS

Where the graceful bamboos drooping fall,  
And the sal trees grow so straight and tall  
Festooned with vines and flowers blue,  
Ye poor and blind, we seek for you.

HARRIET CUMMINGS PHILLIPS

### CHUNDRA LELA

**C**HUNDRA LELA — “Plaything of the Moonbeams” — Hindu Priestess and Christian Evangelist, known throughout India, was the most remarkable Indian woman in our Free Baptist Mission.

Her home was in Nepal, an independent kingdom in the Himalayan Mountains. Her father was a priest in the King of Nepal’s palace. She was betrothed at seven, widowed two years later, before going to her husband, thereby forever denied marriage and motherhood. When thirteen she went with her father on the pilgrimage to Puri, some twelve hundred miles, where her father suddenly died of cholera. She returned with the pilgrims to her home. But hungry for peace from the “crime of widowhood,” she decided to become a pilgrim. With the gold left her by her husband, and two women companions dressed as men, — both of whom died on the journey leaving her alone, — she started on her quest for God.

After years of long wanderings to all the famous shrines of India, of extreme self-torture, and of still unsatisfied soul-longings, she came to Midnapore in Bengal. Here she heard of a new religion, and by one of our Christian girl teachers was taken to the white woman who could tell her about it. This woman was Miss Julia Phillips, now Mrs. Burkholder. We will let her continue the story: “I never can forget the intensity of feeling shown in Chundra Lela’s face as she sat looking intently at me listening to the story of the Cross. Breaking in she exclaimed, ‘Then is there no hope for me? Am I to gain nothing for all my journey and much suffering?’ I replied, ‘Chundra Lela, there is but one Saviour and He is Jesus Christ.’



I gave her a New Testament and she went away. It was not long before she decided to forsake all and accept Christ. This decision meant more to her than we can realize. Among her own people she was an object of worship, the dust of whose feet was sacred, a religious teacher, a temple priestess, supported by her devotees.

In becoming a Christian she renounced all this and joined a class of people looked upon as outcasts. But she never swerved from the stand she had taken, and came bringing her idols and sacred books, all that had been most dear to her, and laid them at the Master's feet. She was baptized on Aug. 6, 1871, by Dr. James L. Phillips in Midnapore.

From teaching and worshipping dumb idols she began at once to teach and preach Christ to her former disciples. She could read and write two or three languages. She had a remarkable command of words. Her prayers were wonderful. Very early one morning, while country touring, in the cold season we were awakened by a voice not far from our tent. Stepping outside we found her praying



Chundra Lela

for all classes of people including the Queen of England and her counsellors. Her restless and self-reliant nature would not allow her to sit quietly and be cared for. She would take a bundle of gospels and tracts, carrying them on her head and be gone for months. When these were disposed of, back she would come for more. Wherever she could make herself under-

stood, there she went, stopping at one mission station after another, going with the missionaries into the bazaar and preaching as none but a converted Hindu, with the fire burning within, could preach.

Her brother, from Nepal, on the pilgrimage to Puri, stopped at Midnapore to see Chundra Lela. He heard the story of her new-found faith and accepted it as his own. Years afterward she journeyed to her far home in the north. Her brother was slowly dying. He wanted to be baptized. There was no one to do it. So Chundra Lela did it, immersing his head in water—he was too weak for more—as she pronounced the sacred words. She stayed by to see, against much opposition, that his body had a Christian burial.

Not long before Chundra Lela's death she went once more to Puri—this time as a follower of Jesus Christ instead of Krishna. On her return she rested for a time at Balasore, where I was. She was anxious to go once more to speak to the people here. Seeing how frail she looked, I remonstrated, but she replied, 'I can hire a cart to take me to the bazaar.' She went.

The same evening she came to our house, and in her quiet but graphic manner, told me of a wonderful vision she had had before she forsook her old life and became a Christian. She said: 'One night I sat alone in my room, thinking and thinking, trying to decide which was the true way. Before me lay the Bible and the Hindu Shastras. I said to myself, this tells of a God and so does the other. This tells of an incarnation and so does the other, which is the TRUTH? I want to see God. I sat and thought. My room became dark. The nearby police gong struck the hours eight, nine, ten, eleven and twelve. Suddenly my room was flooded with a bright light. There stood Jesus before me. Oh, His face shone so bright; it was so beautiful! I fell at his feet and worshiped Him. He pointed to the Bible and said, "Chundra Lela, that is the way." When I raised my head He was gone. The next night again I sat alone with the two books. Again I heard the gong strike the hours eight, nine, ten, eleven and twelve, and lo, again the bright light shone and again Jesus stood before me. Again He said, "That is the way." The vision was so sacred to me that for years I could not speak of it to anyone. When talking with the Hindus they would ask me, "Have you seen God?" I would answer with perfect assurance; "Yes, I have seen God!"'

The same evening she told me of a dream she had on one of her

tours. In those days the Bengali Bible had not been printed in a small size, but was a large bulky book; that made no difference, her Bible always went with her. In her dream Jesus came to her and laying His hand on her head said 'Chundra Lela, always keep the Bible with you. It will be your guard.' She added, 'So at night I always have the Bible by my head.' At the close of the talk she said, 'Now that I have found the Saviour, it is the one great desire of my life to live for, serve and adore Him.'

As she grew less able to travel her missionary friends wanted to build a house in a sheltered mango grove where she might spend her last days in quiet and rest, but she begged rather that it be placed close up to the highroad, where people were constantly passing. This they did, and from her cot on the front porch she proclaimed salvation through Christ with her latest breath. Near midnight of November 26, 1907, she saw in vision the heavens opening and exclaimed, "Four bright angels have come to take me to Jesus!" These were her last words. Christians, Hindus, Moham-medans gathered about her grave in Midnapore, all agreeing that hers was "A holy life!"

#### MARIAM CURTIS

MARIAM CURTIS has been for some years our most able and ardent Bible woman. It hurts to speak in the past tense of Mariam for she has only just gone Home. Her father was one of a group of five Hindu men who, in their jungle home, on receiving a Christian tract from one of our preachers, agreed to renounce their idols and worship Jesus Christ. They came down to Midnapore for instruction and baptism in 1865. Dr. O. R. Bachelier returned with them to their village and baptized them there, amid stone-throwing and anathemas. From these five families have come a large number of our best mission workers. After Mariam's father's death, his widow and children moved to Midnapore that the children might have Christian education. Mariam was born in heathenism, but brought up a Christian. She was married quite young to a Christian young man, son of Silas Curtis, and grandson of the first convert in our mission. After a brief time of unusual happiness she was left a widow. Shortly after, her only child, a little girl of three or four, ran to her one day exclaiming, "Mamma, I am going to Jesus!" and in a few hours, stricken with a swift India disease, she too had gone. Then indeed Mariam's arms were empty, her heart broken. Her faith too seemed to fail her. She refused

to eat, or sleep, or work, sitting only in hopeless agony. Her friends feared the loss of her reason. Then one night in a vision her Lord said to her, "Mariam, arise and read Romans viii-35." She obeyed and in the strength of that love from which nothing could separate her, arose to a new life. Though it was in the middle of the night, she bathed, and cooked rice and ate. Then, indeed, her friends thought her mind had broken. But the

next day she presented herself to the missionary asking for work to do for Him. From that time she has served as a Bible woman.

When her twin-sister was dying in her little home in Jellasure, Mariam sat by her, watching the closed eyes and silent lips. Suddenly she roused and said, "Sister, I have been to Dhalbhum, our birthplace. The Lord took me there. Oh, how the people listened to the Gospel! Sister, I am going to Heaven. Put your hand on mine and promise me you will go to Dhalbhum and tell our own people about Jesus!" The promise was given and the sister passed into the Beyond. Mariam remembered and prayed for the way to open, but it was four years before she fulfilled her promise. Then, with



Mariam Curtis

another Bible Woman and two of our missionaries, Miss Dawson and Miss Barnes, she made the long, jungle tour in January 1908, through a section of country without roads and infested with tigers and wild elephants, until they came to her village of Dumudia, in the native state of Dhalbhum, to the north-west of our mission. Miss Dawson says, "We found the women of the caste ready to receive us. It was so good to see Mariam among them. Her heart was right in the work, and with unwearied zeal she told them of the blessing and peace and joy she had received through becoming a Christian. Some of the older people remembered her father and showed her his grave, the ruins of his home, and the tree under which

he used to sit and preach to the villagers. We saw the tank in which he was baptized and were told that Dr. Bachelier's pith hat was all broken by the flying stones. The witness of this life was not lost as was evidenced by the many inquiring the way of Salvation. We remained in Dumudia four days. Mariam's twin sister's dying vision was literally fulfilled. The people were ready and prepared for the Gospel." And Mariam kept her promise and told the Story to her own people, many days journey from her Balasore home.

Miss Coe says of her, "Many times I have followed her swift, tireless feet along the checkerboard lines of ridges that separate the plots of rice. With Mariam as my companion I need not ponder how to begin a conversation with the women, or fear to take my stand in the most crowded market-place. Equal to the men in an argument, resourceful in illustration, tactful, always ready, she and Rutnie are my two ideal Bible women. She has a splendid knowledge of the Bible. Each year at the annual examination at the end of the course of study required of all our women workers she holds first or nearly first place. Though deeply spiritual, she is practical too, and has a keen sense of humor that helps through many trying situations in the long country tours." She was a frail little woman with whitening hair and bright keen eyes. In a sudden epidemic of influenza that attacked our Christian community after Dr. Mary Bachelier left on February 4, 1921, Mariam's frail life passed out. We can ill afford to lose so tried and true a worker.

Our corresponding secretary will not soon forget the ardor with which Mariam pleaded with her to remain in India, or the kiss bestowed upon each cheek as she gave her farewell message, "Tell our sisters in America to pray for us."

#### RACHEL DAS BOSE

RACHEL DAS BOSE was the daughter of high caste Bengalis from a village to the north of Midnapore. Her father was priest, teacher and headman in his village. Through the efforts of Dr. O. R. Bachelier and Dr. J. L. Phillips, he broke caste, became a Christian, and with his wife, was baptized in the presence of his village-folk. Persecution followed, — stones were thrown as they came out of the water, and their houses pulled down and burned. So, with their two little girls they came to Midnapore and lived on the compound of Dr. James L. Phillips. With Dr. Phillips, Rachel's



father studied the Bible, became a preacher and pastor of the Midnapore Church. While in Midnapore four more daughters were born to them, of whom Rachel was one; and two died. After a time the family moved to Santipore where lived Dr. and Mrs. Jeremiah Phillips. The father did evangelistic work among the neighboring villages. Returning from one of these tours, when about a year in Santipore, he was caught in a heavy cyclone and took shelter in a mud house. With his Christian servant he



Three Generations of Indian Christians  
Mother, Sister, and Niece of Rachel Das Bose

knelt in prayer, and while so engaged the mud walls fell in and buried him. The widow was thus left with her four little girls and a fifth born after her husband's death.

Little Rachel was sent to the Orphanage at Jellalore, then in charge of Miss Crawford. Here she was baptized. Mrs. Smith coming to the Orphanage in 1882, recognized in Rachel a girl of unusual ability and promise, became her foster mother giving her careful training and every advantage.

In 1884, Mrs. Smith and Dr. Coldren sharing expenses, Rachel was sent to an English school for Bengali girls in Calcutta. Here she studied the Bible, English, Bengali, drawing and painting; won several prizes and a medal for good conduct. February 2, 1893, when nineteen, Rachel passed



the university entrance examination. She returned to Balasore and assisted Mrs. Smith with the school in connection with the Orphanage. Of this she says, "I seek by every means to develop and strengthen their Christian character; more and more I feel the need of impressing upon their hearts the necessity of being born again."

In Mrs. Smith's death, on Feb. 11, 1899, she keenly felt the loss of a mother, and was very lonely. Miss Hattie Phillips became her guardian and says of her, at this time, "Rachel had offers of marriage but none that were suitable. Not a native woman in our mission was her equal in education and refinement, and among our people not a helpmeet of equal qualifications was to be found for her." Then, early in July 1900, letters and a photograph came from a Bengali widower from far away seeking a wife. A mutual friend had recommended Rachel. The case was investigated, Rachel was consulted, a favorable answer returned, the engagement was made, followed quickly by a wedding early in August, that Mr. Bose might get back for the opening of his school in September. Mr. Bose was head master of a Scotch mission school, at Dinga in the Punjab, a man of choice Christian character, excellent English education and disposed to provide generously for Rachel. But while she was twenty-six years of age, he was fifty-three, with a long gray beard! The wedding was in the Balasore church which was packed. Dr. Coldren gave Rachel away. She wore a sari of delicate rainbow tints, softly blended. This was gracefully draped over a white lace and satin blouse. White stockings, slippers, and gloves, wreath and veil, with much gold jewelry, gift of the groom, to which Rachel was unused, completed the outfit. "Our Rachel looked very sweet," said one of the missionary ladies.

After three days, Mr. and Mrs. Bose started for their new home, 1200 miles away, close to the north-west frontier of India. Here everything was strange to Rachel, — race, language, customs and physical features. She picked up the Hindu and Urdu to be able to join in the Christian worship. The houses were so close together that, she says, "I sit at my window and sing Christian hymns in Hindustani to the Hindu and Mohammedan women gathered at their windows. They seem to take pleasure in it and try to sing with me. As I get the language it will be a joy to me to do more and more for these women." At the end of three years she and her husband visited Balasore with their three months old daughter, Dorcas Emily. Her joy was keen at being back, for although she was content and happy with

her "dear, good husband," she was lonely for the companions and friends of her youth. Two more daughters were born to Mr. and Mrs. Bose in the Punjab, and then came the death of her husband. Rachel returned with her three little girls to her friends in Balasore. A position was made for her as teacher in the Midnapore Girls' School. She was advanced to head mistress. It was in this capacity that the corresponding secretary met and knew her in 1914. Mrs. Bose read the *Missionary Helper* and was familiar with the names of our home workers and officers. She was the one among our Indian people who knew something of the visiting Secretary and was prepared to welcome her by name.

It was shortly after this that the Government raised its standard, requiring that the head mistress of a school of the grade of the Midnapore school should have Senior Normal Training. This meant much to Mrs. Bose; either the giving up of her position and so her income, or the breaking up of her home and going to Calcutta for training. The death of her sister had placed her four children in Mrs. Bose's home. To place seven children, and without her teacher salary arrange for their support, as well as her own with travel and tuition fees added was a problem. But, the four foster children were placed with relatives, and her own were taken with her to Calcutta and put in school. The mission helped financially, and Mrs. Bose took her Senior Normal Training. In due time, with certificate in hand for the Government Inspectress, she came back and resumed her position in the Midnapore school.

The three-months-old baby brought on a 2400-mile visit to Balasore in 1903 was now grown to young womanhood. Early in 1920 she was married to a young Bengali gentleman of fine Christian family from Calcutta. The wedding took place in the Midnapore Church. Contrary to custom, the bride stood with the groom, to receive the good wishes of their friends at the reception which followed. And equally against custom, her two younger sisters, daintily draped in gold-bordered, blue silk saria, modestly and pleasingly served the refreshments. It was the most up-to-the-minute wedding to date in our Mission, speaking more loudly than words of the distance travelled in the advance of women in the past fifty years.

Now Mrs. Bose, some of her family married and others in Boarding School, is again free to choose her life. And at the beginning of this year, 1921, she answered a call to the Balasore Girl's School, to supervise the higher grades, the school having recently been raised to a Middle English

School. And so at middle life she finds herself back amid the scenes and associations that as a girl she loved so well. We wish for her many happy years of devoted service to our common Lord. Would that her friends in America might know this rare Christian woman and efficient worker as their co-laborer in the affairs of the Kingdom.

Oh, "Chosen vessels," yours to take  
The bread of life and freely break  
To hungry souls, for His dear sake,  
Who died for you.

MARY B. WINGATE

# OFFICERS OF THE FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

1873-1921

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*India Service*

Susan R. Libby	1874-1876, married, 1878 died in India.
Mary W. Bachelder, M.D.	1876-1883, 1890-1900, 1903-1912, 1914-1921 now on furlough.
Ida O. Phillips	1877-1887, 1889 died in America.
Harriet P. Phillips	1878-1889, 1892-1901, 1903-1904, married.
Dorcas F. Smith	1882-1891, 1893-1899, died in India.
Lavina C. Coombs	1882-1894, 1896-1904, 1905-1913, 1915-active.
Ella M. Butts	1886-1897, 1899-1907, 1908-1917, died in India.
Sarah E. Ager	1889-1918, died in India.
Anna R. Miner	1890-1896, retired.
Julia J. Scott	1893-1907, retired.
Emilie E. Barnes	1893-1904, 1906-1913, 1915-active.
Edna C. Wile	1894-1898, retired.

Beebee M. S. Phillips . . . . .	1895-1897, married in India.
Shirley S. Thompson, M.D. . . . .	1900-1908, married in India.
M. Ethel Dawson . . . . .	1903-1910, married in India.
Clara V. Goodrich . . . . .	1907-1910, retired.
Sadie B. Gowen . . . . .	1909-1916, 1921-active.
Amy B. Coe . . . . .	1909-1916, 1920-active.
Ida M. Holder . . . . .	1914-1918, retired.
Amorette Porter . . . . .	1914-1920, on furlough.
M. Ruth Daniels . . . . .	1914-1920, 1921-active.

*Important Dates*

1780, June 30 —	Founding of Free Baptist Denomination by Benjamin Randall at New Durham, N. H.
1833, June 29 —	The Freewill Baptist Foreign Mission Society chartered by the State of Maine.
1835, Sept. 22 —	First Missionaries sailed for India.
1839, Jan. 27 —	First convert in Bengal-Orissa baptized, Chakradhar at Balasore.
1841	The first local Woman's Missionary Society, at Olneyville, R. I.
1847, June	Organization of the Freewill Baptist Female Missionary Society at Lisbon, N. H.
1865	Beginning of Free Baptist work among southern negroes.
1866, Feb.	Work begun in Hindu Zenanas, Midnapore, India.
1867	Work begun in Mohammedan Zenanas, Midnapore, India.
1868	Storer College, Harper's Ferry, chartered by W. Va.
1873, June 12 —	Organization of the Free Baptist Woman's Missionary Society, at Sandwich, N. H.
1873, June 12 —	The first local Free Baptist Woman's Missionary Society in the West.
1874, Oct.	The first Missionary of the F. B. W. M. S. sailed for India.
1875	The first Home Missionary of the F. B. W. M. S. began work at Storer.
1875, Oct. 4 —	Organization of the F. B. W. M. S. of New Brunswick.
1876	Zenana work taken on by the W. M. S. at Balasore, Orissa.

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- 1877 Zenana work taken on by the W. M. S. at Midnapore, Bengal.
- 1878, Jan. First issue of the *Missionary Helper* .
- 1879, May 30 — The dedication of Myrtle Hall, Storer College.
- 1882 The Balasore Orphanage taken over by the W. M. S.
- 1883, Jan. 26 — The F. B. W. M. S. chartered by the State of Maine.
- 1886 The publication of "Missionary Reminiscences."
- 1888 Sinclair Orphanage building named and occupied.
- 1888, Oct. 3 — The F. B. W. M. S. became auxiliary to the National Council of Women.
- 1889 Organization of the Western Branch of F. B. W. M. S. Discontinued after six years.
- 1890 Appointment of Travelling Agent and Organizer.
- 1891, June 10 — First Thank-Offering Service instituted and held.
- 1896 First Kindergarten in Bengal-Orissa opened at Balasore.
- 1897 Celebration of the Golden Jubilee of the Freewill Baptist Female Missionary Society.
- 1898 Celebration of the Silver Anniversary of the Free Baptist Woman's Missionary Society.
- 1898, June Organization of the Cradle Roll of Little Light Bearers.
- 1898, Oct. 22 — The dedication of the Widows' Home, Balasore, India.
- 1900 The publication of the "History of the Free Baptist Woman's Missionary Society."
- 1903 Celebration of a quarter-century of the *Missionary Helper*.
- 1905, July 26 — Dedication of Kindergarten Hall, Balasore, India.
- 1906 Union of the foreign work of the W. M. S. with that of the General Conference of Free Baptists.
- 1910 The John Brown Fort placed on the Storer College Campus.
- 1911, Sept. 13 — Union of the foreign work of General Conference with that of the A. B. F. M. S.
- 1914, Jan. 1 to 1915, May 1 — Visit of the W. M. S. Corresponding Secretary in India.
- 1916, Aug. 2 — Union of the foreign work of the F. B. W. M. S. with that of the W. A. B. F. M. S.





## MY SISTER ACROSS THE SEA

NELLIE WADE WHITCOMB

✓ If I have plenty and you have need,  
My sister across the sea,  
I care not what your caste may be —  
If born of high or low degree —  
Or what your color or creed;  
I only know that in Galilee  
Our dear Lord lived for you and me.

You have your sorrows and I have mine,  
My sister across the sea.  
I know not what its form may be,  
Or what its anguish or degree —  
It is safe with the Love Divine;  
I only know in Gethsemane  
Our dear Lord suffered for you and me.

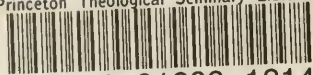
You, too, have sinned, as well as I,  
My sister across the sea;  
What matters it what the sin may be,  
Or if it differs in degree  
In the light that we see it by;  
I only know that on Calvary.  
Our dear Lord died for you and me.

There is joy for me and joy for you,  
My sister across the sea;  
It knows no country, and no degree,  
Nor Jew nor Gentile, bond or free,  
But brings its blessings, sweet and true —  
The promise of immortality,  
Since our dear Lord rose for you and me.

So I reach my hand to you in the dark,  
My sister across the sea:  
Our living, dying, risen Lord  
Sends you his living, saving Word,  
And out through the days and years we hark  
The call to the heav'nly "Hame Countree."  
Where our dear Lord waits for you and me.



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